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EDITORIAL

Personality and the Incarnation

OUR world is bewildered. We need to repossess ourselves of basic certainties. We have been preoccupied with outward values, such as the progress of civilization and the advance of the natural sciences. We have been neglecting basic truths. In part we have even been denying them. As a result we are bewildered, hesitant. We are a generation unfounded. We need to repossess ourselves of the great fundamental certainties upon which life is built.

Personality the Deepest Certainty in Experience

THE deepest certainty in experience is evidently the inner content of man's own consciousness, his sense of responsible moral personality. To deny this immediate sense, to repudiate one's personality is to reject at once the most certain truth we know, and with it the key to all truth.

As every man immediately knows himself, he is

Free, that is, he in part transcends the mechanical order of causation about him, and is himself creative;

Rational, that is, he has within his mind a sense of ordered relationship;

Responsible, that is, he is not only free but morally related;

Infinite, that is, he has an unescapable sense of the infinite, and of his own infinite destiny.

Whatever other things may or may not be true, these immediate perceptions of every man's inner consciousness must be true, or else there is no truth.

Man in the Image of God

IN the first chapter of the Book of Genesis there is a tremendous affirmation made about man. Toward the end of His creative toil God, meditating upon His highest creature, says, "Let us make men in our own image;" and this truth of man's being in the image of God is not only an item of revelation, but also a certainty of our own souls.

Contemplating the universe, we see in the evidence that there is behind it a mighty, free, creative purpose, an enlarged copy of that freedom which every man senses within himself. God is free, creative, and man is to a degree free and creative also. In respect of his freedom, then, man is in the image of God. As God says "Let there be" and so man does even the same. God transcends the universe, and man in part transcends it.

Examining the universe more closely we discover its majestic order. We find it mathematically ordered, and we find its mathematics the same as our own. We inevitably conclude that the reason behind it is one with the reason which we know within ourselves. We can observe God's workmanship and reproduce His rationalizings. It is an evidence that our reason is in the image of the infinite reason.

This ordered universe in the midst of which we find ourselves is clearly finite. Every measurement we have made, whether of time or space, is finite; and yet as man apprehends the universe it is always seemingly infinite. Evidently the image of God's infinitude is impressed upon His creature's inner consciousness.

Finally man falls upon his knees, and with Abraham he cries, "Shall not the judge of all the earth do right?" His conscience assumes to measure God's character. He feels that goodness is goodness and sin is sin, whether it be on earth or before the Eternal Throne.

He recognizes his conscience as a counterpart of the Divine holiness—once again he knows himself to be in the image of God.

That man is in the image of God then is evidently a fact. This truth is among the deepest certainties of human experience. It is but the truth of his moral personality, more fully comprehended; and the truth of man's moral personality is, as we have said, the deepest certainty of experience, and the key to all truth.

When speculative psychology denies personality, the earnest mind has but to reply, If I cannot be sure of that which I know in my own immediate consciousness, then truth is done. The deterministic speculations of Dewey and Watson carry their own refutation within them. They cannot be true; or to speak more exactly, they can never be known to be true. A deterministic theory makes all speculation equally fate, and if a thing be fate, it is fate. It is useless to struggle with that which has to be. If determinism be true, then it was evidently the fate of Dewey and Watson to be deterministic in their philosophy; but it is equally the fate of McDougal to be personalistic; so contradictory opinions were both necessary, and truth is done. When opinions can be mathematically calculated like the orbits of the stars, truth is inevitably excluded.

Here is an interesting incident which illustrates the point. Some time since, a young woman who is attending one of the great eastern universities came to me from her department in psychology. The professor there is an exponent of the behavioristic conceptions. He gives very large emphasis to the particular theory that conduct is controlled by the secretion of the glands. In the enthusiasm of his opinion he said one day to the class; what a man does, what a man thinks, and what a man is, is controlled by the secretion of his glands. Consequently Judas was not to blame for betraying Jesus. He had to do it, his glands made him. Similarly, St. Paul deserves no credit for his sacrificial devotion to the Gospel. He had to make those sacrifices. His glands gave him that character. The difference between Paul and Judas is thus reduced to the difference between their glands. Said the young woman, after she had related these ideas, "I do not care to hold such a view, but the professor said it would be required in examination. He said no one could pass who did not have this scientific truth clear—What shall I do?"

I replied, "If I were in your place I would put this theory down exactly as he gave it, I would even use his own illustration. I would say that man has no soul; that there is no such thing as freedom; that the glands determine conduct; that Judas was not to blame for betraying Jesus, and that St. Paul deserves no credit for his martyr loyalty. The difference between these two men was simply due to the difference in their glands. I would put this down just as he gave it, and then I would add at the bottom—Professor: I do not believe a word I have written. You and I evidently have different kinds of glands, and mine won't let me agree with you."

Here is the absurdity of all deterministic systems. They not only explain everything else, but they explain themselves, and having explained themselves they have refuted themselves. Any speculation which denies freedom may or may not be true, but it can never be known for truth, for a free mind alone can experience truth. We go further. Any speculation which violates the intuitive senses of the human soul, the sense of freedom, of duty, of reason, of the infinite, must certainly be false, for that cannot be true which does violence to fundamental certainties of man's own inner consciousness.

The Supernatural is Included Within the Order of Nature

IF then man is a free spirit, which we have affirmed, then the supernatural is included within the very order of nature. I stood one day with Mr. Walter W. Sharpley, a Camden County architect, who had just brought to completion the new Consistory Temple of South Jersey. Said he, "Everything of this building was first a reality within my mind, I willed it here." Was this conviction of his mind true? Did his free spirit conceive that vast design, and did it move the motor section of his brain, sending out stimuli to his hands, until the whole complex idea had been placed upon the trestle board? If these things are so, then the point at which his free spirit moved the material of his brain to stimulate his nerves and control his hands, is as mysterious, as transcendent to nature's closed causation, as the willing of Jesus when He commanded the tempestuous waves of Galilee, "Peace, be still." Whether it be

the architect at his trestle board, or the Son of God on the bosom of the lake, it is transcendent spirit mind, breaking into the closed causation of physical nature and projecting there a new purpose. Here then is transcendence; here is the supernatural, and it is an every-day event of life. The consistent mind has no choice between a mechanical determinism and the staggering reality of freedom which involves the supernatural. If man is free, then the supernatural is included within the very order of nature. If man be not free, then this opinion along with everything else is fate and all truth is done.

The Ascending Order of Law in Nature

THERE is an ascending order of law in nature, and it moves constantly up toward freedom. The law of inorganic matter (apart from the atomic structure itself) is that it remains motionless except as it is moved by some force without itself. Here is the beginning; here there is no freedom; but from here upward nature discloses a constant approach toward it.

Immediately above the level of inorganic matter is plant life, and here already there is at least a move toward freedom. Every plant has the power of motion and activity within itself. It can appropriate food; it can grow; it can reproduce its kind. These actions are entirely mechanistic; but they represent a stage above inert matter in the unfolding of God's increasing purpose.

Rising from plant life to animal life there is a considerable advance. In the animal we find consciousness and the choice of ends. It is not free choice The activity of animal life is determined by the preponderance of motive; but the very idea of conscious choice represents a considerable lift in the increase of creation up toward freedom.

At last we come to the human race, and here we have a true beginning of true freedom. Man rises above necessity; he transcends, at least in part, the order of law which surrounds him; he wills creatively. The law of man's life at its highest is not nature's necessity but duty, a law of freedom, and here undeniably is the transcendent, the supernatural. From inert matter to man, nature rises stage by stage, disclosing ever a higher law, until at last it manifests freedom and its law becomes the free holiness of God.

Let me say it again. The point at which man's free transcendent spirit mind moves the matter of his brain and sets up a citation in his nervous system to control his actions is as transcendent and supernatural as when Jesus commanded the wind and the waves of Galilee, "Be still."

Our thinking has been superficial. The ultimate and changeless order is not the mechanical necessities of nature, but the free holiness of the Triune God. Natural law is but the created symbol of this eternal law which is the very life of God. To make natural law eternal would be pantheism. Theism knows only one Eternal God, and all beside is an expression of His creative thinking and purposing.

The New Physics

THE new physics is pointing in this same direction. It shows to us the Eternal Spirit Mind as the ultimate reality. Material atoms have disappeared. They are only collocations of electrons, and these are only pulsations in empty space; which, as Jeans has said, is not an objective reality but a mathematical formula, an idea of Infinite Mind.

The older science led the world up a blind alley, when, starting with material objective atoms, it tried to explain the whole sweep of reality, including spirit mind. Everything was seen to be a phenomena of matter, force and law. Law was fixed. There was no transcendent spirit mind and consequently no supernatural. How absurd all that was, for after all we only know matter and physical force as experiences of the spirit mind, and the spirit mind's knowledge of itself is the more immediate and the more certain.

A man's apprehension of the content of his own inner consciousness is a very much more reliable experience than his apprehension of forces outside himself which he thinks impinge upon his inner consciousness. In the first case his knowledge is immediate, it is the knowledge of himself. In the second case, his knowledge is mediate; it is the knowledge of something without himself, which he knows through himself. It is indeed crude thinking when we seek to explain that which we are immediately aware of—our free spirit minds—in terms of that which we know only mediately and uncertainly. All materialistic and mechanistic sys-

tems must undeniably be seen to represent careless and superficial thinking.

Natural science by its system of Empiricism has achieved and will yet achieve much light, but it has not and will never achieve the truth. Professor Jeans has most wisely suggested the need of exploring the borderland of truth between science and philosophy. It is a helpful suggestion; but what we really need is a still more comprehensive approach to truth even than this. Truth belongs not to the intellect alone, but to man in the totality of his being. Truth can be possessed by men only as they pursue it with all their powers. The approach to truth must be three-fold. First, there is science, by which we explore the world of experience. Second, there is philosophy by which we subject our findings in experience to the criticism of our intuitive ideas. Beyond these two is religion in which the soul lays hold by moral faith upon the sublime infinities of which it is immediately though vaguely aware.

We must approach truth if we are ever to arrive at it by this three-fold way. Should any man in his speculations come to doubt or to deny the immediate certainties of the soul, he will have made himself one who is incapable of truth. The deterministic point of view manifests a bewildered mind. Such thinkers can be seen only as authors of confusion.

The Probability of Incarnation

STARTING then with man as immediately he knows himself,—a transcendent personality, free, creative, made in the image of God; and starting also with that other truth, the corollary of man's personality,—that the supernatural is included within the very order of nature, it must be evident that the Incarnation is not only a possibility but a probability.

It certainly would be unreasonable to stumble at the miracles of Jesus when we had been forced to admit that we ourselves transcend the closed causation of nature, and will supernaturally. And since God has given to us His image, and built the sense of it into our immediate consciousness, it is clearly not improbable that He would even come to us redemptively. Then too this idea and hope must be seen as almost instinctive within the soul of the race. Greco-Roman civilization thought of it familiarly. The great Plato even hoped for a divine incarnation as the only solution of the mystery of truth. The idea is common in India, where men believe in many incarnations, the most recent of which is supposed to have been that of Gautama Buddha. Prescott in his quest of Mexico describes a deep and general expectation which filled the mind of the South American Indian. One from the gods was to come to men, one who would be fair of countenance, and would re-establish for them the Golden Age.

In Israel this instinctive human outreaching for an incarnation of deity became also an increasing divine promise. And no theory as to the date of the Old Testament writings can reduce the commanding significance of this fact. In Genesis there is the promise of a woman's seed, who is to bruise the serpent's head. It is a striking fact that this is the only instance in the Old Testament where seed is spoken of as a woman's. The New Testament record of the virgin birth of Jesus is suggestive as the fulfillment of this obscure prophecy.

Again, a promise was given to Abraham: "In thee and in thy seed shall all the nations of the earth be blessed." Jesus fulfills this promise also, for He is the One universal personality who has brought blessing to the whole human race.

Jacob saw Judah as the progenitor of the ultimate king, and as furnishing a line of kings to Israel until that one came whose right it was to be. And history teaches us that a king of Judah's house sat upon the throne of Israel when Messiah was born.

David similarly was given a promise, that the abiding kingdom shall be established in his house forever; and Christ the Eternal King was born of Davidic line.

Isaiah visions Messiah as more than human, crying, "Unto us a child is born, unto us a son is given, and the government shall be upon His shoulders, and His name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace." And Jesus was called the Son of God, and claimed for Himself the prerogatives of Deity.

Similarly several Psalmists and the prophet Malachi caught glimpses of this same majestic, divine figure; and either Isaiah or someone else foresaw His redemptive suffering for sin, and wrote, "He was wounded for our transgressions; he was bruised for

our iniquity." From the beginning of His ministry Jesus accepted this conception of His office. He fore-visioned His cross and moved with steady purpose toward it: He announced it as the divine will for Himself more than a score of times.

Jeremiah foresaw Pentecost with its writing of the law of God upon the hearts of men, and Pentecost has been a creative fact in the world's history now for two thousand years.

Ezekiel foresaw Messiah's coming as the fulfillment of Judah's hope, the King, whose right it was to rule, to whom should be the government of the ages. And Jesus Christ is King and has been increasingly governing the thought and life of this world now for two thousand years.

Daniel drew a portrait of the distinction between his kingdom and the empire of earth, making the symbol of earth's empires that of a bloody beast, and the symbol of Christ's eternal empire that of the Son of Man. And nothing is more evident in the progress of the ages than the contrast between the whole system of thought of social life and of government as it was in paganism and as it has become through the impact of the Gospel of Jesus.

Such a steadfast and increasing hope is impressive, and it is the more impressive when it is seen to have been so evidently fulfilled. That men everywhere should have aspired toward the Infinite and have hoped for some Divine incarnation; that in Israel this hope should have become a powerful and increasingly definite expectation; and that the detail of Israel's hope was so evidently fulfilled in a world personality of incomparable sublimity and a world movement of incomparable significance,—these things are impressive.

The Record of the Incarnation

NOR can the facts we have recited be effectively gainsaid. In the New Testament we have a powerfully certified testimony to their truth. The first witnesses of Jesus, who preserved for us the record of His life, were men whose sincerity was guaranteed by the persistent shadow of persecution and death. A testimony so certified cannot be easily set aside or discredited. And we know that we have their original witness, for our gospels came to us from the first generation and were written in immediate contact with those who knew the wonderful events of the life of Jesus.

Nor did these events occur at some remote corner of the world. Jerusalem is situated at the cross-roads of the ancient world where East meets West. It lies midway between Alexandria and Antioch, just three hundred and fifty miles from either of them, and these two cities were the second and third in Rome's great Empire.

Let us grasp it definitely. Jesus lived during the hey-day of Greco-Roman civilization; and Jerusalem, where he wrought, was crucified and raised from the dead, lay on the travel route of ancient Mediterranean civilization. Great highways connected every part of the Empire. Roman ships thronged the Mediterranean. Commerce was abundant. It was an age of literature, painting, sculpture. History was written, philosophy abounded. There was much writing. People wrote on fragments of broken pottery, on papyrus, on wax tablets, on parchments. And it was in the midst of the throbbing life of this world that Jesus lived and died and rose again, and that the first Christian witnesses testified to the things they had seen and heard Him do and say. Their witness has been assailed often, but it has never been discredited. It abides today unhurt either by the blight of familiarity or by the hostility of naturalistic criticism. Jesus is now a commanding fact, as convincing as ever He has been in any century since His Ascension. He is the answer to all our heartbreaks and the fulfillment of all our aspiring.

I was talking one day to a young college girl who could not believe. I said to her, since you do not believe Jesus to be historical, let us improve upon the record of Him preserved in the Gospels. Let us make His figure at least a perfect imagination, even if we cannot regard it as a fact. I asked her how she thought she could improve on Jesus. What events in His life, and what expressions of His thought offended her consciousness or the aspirations of her soul? She replied, "I scarcely know where to begin in my effort to improve Him. I do not know that I can improve Him." I said, "Perhaps I can help you. Let me suggest some improvements. Let us begin with His attitude toward sin. It is so flamingly moral, that notwithstanding its sublime tenderness, it blinds us and scorches us, as with the light and heat of a white flame. Let us tone down His

ethical demands, and make Him more comfortable to our consciences."

"No," she replied, "I do not want Him toned down. If I should believe in Him at all, I should prefer to believe in Him in all the intensity of that moral flame in which the Gospels picture Him."

"Well, then," said I, "let us eliminate His miracles; these are offensive to modern minds. Let us deny His supernatural deeds, and His resurrection from the dead. Let us leave Him in His tomb, His sepulchre sealed, and then we will be able to understand Him and feel no bewildering astonishment at His record."

"No," she said again, "if He had just stayed dead like other men, He would not greatly matter. It is His open, empty sepulchre, the idea of His resurrection, that is the very heart of His beautiful portrait. If I am to be interested in Him at all, it will be because I keep Him as He is recorded in the Gospels. A reduced Christ would lose all His significance. Jesus cannot be improved upon. The New Testament portrait of Him is perfect."

And her conclusion is true. It is the Jesus of the Gospels who is interesting. It is the Jesus of the Gospels who is sublime. If we reduce Christ to the measure of human life, we make Him as meaningless as we are ourselves. It is the Christ Whose flaming righteousness fulfills man's conscience; the Christ Whose power and grace meet man's utmost needs that has held fascinated the ages of human history. The Jesus of the Gospels is the solution of life; He is what humanity needs; He is the answer to our failure; the fulfillment of our longing. If deity ever is to be incarnate, Jesus is what incarnate deity must be like.

Conclusion

WE started this discussion with ourselves, and those fundamental truths which are the deepest certainty of our inner consciousness. We found within ourselves a sense that we are free, transcendent to the causation of nature, and that the supernatural is included within the very order of nature's law. We found again that we are moral; that there is a sense of ought within our souls, and that this sense of ought is binding both upon ourselves and Him Whom we dimly recognize as above and beyond us. And then we found within ourselves an ordered reason, and in the universe an order that corresponds to the ordered reason of our minds.

Finally we found deeply impressed upon our souls a sense of the infinite, dim but real. In these truths of our own immediate consciousness we found a justification and fulfillment of the great Biblical declaration that man is made in the image of God; and we conclude, that since the supernatural is a fact, and that since man is evidently made in the image of God, the Incarnation of Deity within the race is not only possible, but probable. We saw in history a widespread expectation of such an incarnation, and we saw that in Israel it had become a definite and increasing hope. Finally we saw that the Gospels were produced at the crossroads of Mediterranean civilization, where East meets West, and at the hey-day of a literary age. We found their portrait of Jesus the perfect fulfillment of all the outreachings of our nature and of all the passionate demands of our moral and spiritual lives.

Standing before this total truly, we claim the intellectual right to affirm the incarnation of the Son of God is at once a human probability and an historical fact.

Jesus

Jesus! I need Him so—
  Can He be false?
  Nay, Nay, He's true
Or else there is no truth.

Jesus, I Thee will seek;
  And shall I find?
  From Stephen on
The Martyrs answer, yes.

Jesus, My Lord, by faith
  I Thee possess—
  O Christ, a light!
Thy light enwraps my soul!

And now I know all truth;
  I live all life;
  My soul has wings;
My time's Eternity.

—*H. P. S.*

DO NOT FAIL to read Dr. Hasskarl's "Helper Club" letter on p.128. How do you feel about it?

DID you read that Comment, on p.133, entitled: "Yes, We are Thankful?" It's worth reading again.

The Self-Consciousness of Jesus Christ According to Harnack's "Q"

THE supreme question of the ages is concerning Him whose Person divides them, Jesus, Messiah, the Son of God. There are many different points of view from which we can survey Him, for He is indeed a many-sided figure. The first Napoleon was impressed with the unwearying devotion of His followers across the centuries. Scores of the foremost intellects during the past two millenniums have wondered at His incomparable gift for truth, while almost universally men have come to recognize that His character is the utmost ideal of the race. Even those who deny His Godhood are constrained to see in Him the visible expression of the very character of God.

Before the task of studying Him can be well done, every point of view of His manifold nature must be exhausted, and no single point of view can be regarded as well explored, until it is seen in relation to all the rest. In this study, however, we have chosen to make our start with what is certainly the most significant of all facts about Him, namely, the opinion He held concerning Himself.

The Self-Consciousness of Jesus! What indeed did this stupendous personality think and say concerning Himself? When I first addressed myself to this study I assumed the reliability of the Gospel records as we have them in the New Testament, dividing them into two groups, the Synoptics and St. John. I was convinced that in both of these accounts we had a first generation record of Jesus. The tradition of the primitive church concerning John's Gospel is too extensive and unanimous to be easily set aside. Beside the portrait is too well done, and is too historically sure, to have been the product of an unknown pen toward the close of the first generation of believers. With respect to the Synoptic Text we have a definite date in the Gospel of St. Luke. We know that St. Paul came to Rome about the year sixty, and that his imprisonment in Rome, as described in The Acts, must have been drawing to a close in the spring of the year sixty-two. This date is the natural one for the composition of that account, and it is impossible that the book could have been written much later. Nero died June 9th of the year sixtv-eight. It is a well established tradition that St. Paul was martyred in Rome during the reign of Nero. Luke could not have written The Acts after the martyrdom of St. Paul, for had he done so, he would certainly have concluded his valuable record, and not broken it off suddenly, with its hero in a Roman prison. It is often alleged that St. Luke probably intended to write a third volume, and left the last labors of St. Paul and his martyrdom to be narrated in that intended work. But such an alleged intention on the part of St. Luke would have been an impossibility had St. Paul already been martyred; for, under such circumstances, St. Luke would have known that the last six years of the apostle's life, from the summer of sixty-two to the summer of sixty-eight, would not furnish the data for a third volume. Evidently then, St. Paul was still alive when St. Luke wrote The Acts; otherwise, knowing the shortness of the apostle's remaining years, he would have included an account of them in The Acts.

But the argument is even stronger; for we notice in the Gospel, which St. Luke wrote with the probable intention of producing later his second work, that he brings our Lord's earthly life to a definite conclusion with an account of His Ascension, notwithstanding he intends to tell this story again in connection with his account of Jesus' final commissioning of the Twelve. From St. Luke's writing we would infer that he had an orderly mind, and from the way he concludes his Gospel we would be led to believe that he was in the practice of ending his writings in an orderly way. As a result it is a fair inference to say that the abrupt ending of The Acts demands an explanation, —and what better explanation could be offered than that St. Luke ended it abruptly with St. Paul still a prisoner at Rome, because this was the actual state of things when he closed his chronicle?

Manifestly a more proper close for The Acts, supposing St. Luke had intended writing a third work, would have been with the release of St. Paul from his Roman imprisonment. It is almost unthinkable that St.

Luke knowing of such a release would have left it unrecorded. Harnack himself recognizes the force of this reasoning. His latest opinion concerning those two Lukan works was that The Acts was written in the early sixties, while St. Paul was still a prisoner in Rome, and that the Gospel had been produced some four years earlier while he was a prisoner in Caesarea. This date and setting for the writing of the Gospel gives to it very high historical significance; for if St. Luke wrote it while a resident in Syria this circumstance would have made it easily possible for him to have verified by first hand investigation all the data he has recorded.

This probability of the early date of the writing of St. Luke's Gospel has one additional and most significant consequence. It forces the admission of an early date for the writing of St. Mark. The dependence of St. Luke upon our second evangelist in his narrative sections is almost universally admitted; consequently if the Third Gospel was written in the year fifty-eight, the Second must have been written at least as early as the year fifty-five. The Biblical record of Jesus is not then, and cannot be a developed tradition, but instead a vivid recollection by first generation writers of those things which they did most certainly know.

Against the background of these facts and these conclusions I felt fully justified in accepting the Gospel records as reliable accounts of the things that Jesus did and said; consequently in making this study I begin with the record of the Self-Consciousness of Jesus as preserved in their total text.

If you take the total Synoptic text and eliminate repetition you will find some two hundred and fifty-nine separate items of teaching by our Lord. Of these, fully one-half include also a definite teaching concerning His own Person. That is, according to the Synoptic record, Jesus was conscious of Himself, and included some emphasis upon His own Person in more than half of all the sayings which are preserved to us. This fact is instantly arresting. Such an emphasis upon His own Person by One Whose moral attainments and humility of character is so generally recognized is amazing. It so happened that when I was making this investigation I was reading at the same time an autobiographical record of Napoleon Bonaparte. Bonaparte was an egotist. He stands a failure today, chiefly because he was an egotist. Nevertheless, Napoleon Bonaparte did not talk as much about himself in his private correspondence as Jesus Christ did in His public addresses. The humble hearted man of Galilee talked more about Himself in discourses on ethics and religion than the French Emperor did even in his intimate letters. There is a problem here that psychology will find difficult to handle. Self preoccupation is admittedly a mark of serious moral defect, and yet we seem to find it a striking characteristic of that noblest life of the ages. Already, in this first vivid glimpse Jesus Christ seems to stand outside the category of common human life.

Turn now to the details of the record. There are a hundred and thirty separate items of Jesus' teaching, which contain also a definite emphasis upon His Own Person. What does Jesus say about Himself in these great sentences? We can get the quickest contact with our Lord's total thought concerning Himself by presenting His teachings in classified groups as follows:

Jesus spoke of Himself as "The Son of Man" thirty-eight times.

He called God "My Father" in an exclusive sense, twenty-seven times.

He affirmed his unique and exclusive relationship to God, eight times.

He pointed forward to His death, speaking of it as divinely ordained, or as having redemptive significance, twenty-four times.

He fore-announced His resurrection from the dead, seven times.

He prophesied His second coming, when he would be arrayed in the Glory of the Father, twenty-one times.

He promised to be spiritually present with His disciples while physically absent from them, four times.

He set up His person as the supreme motive of life, calling men to do and suffer in His name and for His sake, seven times.

He claimed supreme moral and religious authority, twenty-two times.

He claimed to be the final judge, who would determine the everlasting destiny of men, ten times.

He claimed authority over nature, eight times.

He rejoiced when men believed in Him, and grieved in their unbelief, eight times.

He accepted the title "Son of God" seven times.

He claimed this title twice.

Twelve times He affirmed He held an

unique position as the Lord and Master of men.

Twenty times He claimed for Himself supreme significance as one in whose person centered the ultimate purpose of God.

Here indeed is an astonishing body of teaching, and that it could have been reduced to writing during the middle years of the first Christian generation, when many still lived, who remembered the life He lived and the things He said, makes its substantial accuracy almost a certainty. If Jesus had not made these claims, men would have resented the exaggeration.

But let us go on with the next stage of our investigation. It is often claimed that the Matthew-Luke text represents a somewhat developed idea of Jesus. That in Matthew-Luke faith had come to think of Him as an extraordinary Being, one virgin born, and so superhuman; but that the account in Mark represents an earlier and more primitive point of view. What is the teaching of Jesus as set forth in the Gospel according to St. Mark? The answer is striking. St. Mark presents the Self-Consciousness of Jesus as identical with that developed in the Matthew-Luke text. In St. Mark he calls Himself "The Son of Man" twelve times.

He speaks of God as "My Father" in a unique exclusive sense, once;

Affirms His exclusive relation to God three times;

Fore-announces His redemptive death seventeen times;

His resurrection seven times;

Prophesies His second coming in glory three times;

Affirms that He is the supreme motive of life twice;

Claims for Himself final moral and religious authority seven times;

Affirms He will be the final judge of men once;

Lays claim to authority over nature twenty-three times;

Rejoices as men believe in Him, or expresses disappointment in their unbelief once;

Accepts the title "Son of God" seven times; claims it twice;

Claims to be the Master of men four times;

Claims to occupy the supreme place in the purpose of God twenty-one times.

There is only one item of Self-Consciousness manifest in the Matthew-Luke text which does not appear also in St. Mark. In Matthew-Luke Jesus promises to be in His Spirit present while physically absent, and in Mark there is no record of His having made such a promise. If the portrait of Jesus presented in Matthew-Luke indicates development, evidently that development had already taken place when the Gospel according to St. Mark was written, in the middle or early fifties, within twenty-five years of the Resurrection.

But the earliest portrait of Jesus, according to the opinion of modern criticism, is that preserved in the so-called Logia of St. Matthew, which Professor Harnack calls the "Q" document, and which he alleges to have been written probably about the year forty, and by the apostle St. Matthew. The "Q" document is supposed to have been one of the principal sources lying behind our developed gospels of Matthew and Luke. It is arrived at by separating from our gospels that which they relate in common with St. Mark, and that which they each relate independently of the other. When these sections have been eliminated a mass of matter, largely sayings of Jesus, with a few narratives, amounting to about one-sixth of the total text of St. Luke's Gospel will be found to remain.

Harnack calls attention to the fact that Matthew has one hundred and twelve individual words, which are used by him and nowhere else in the New Testament, and Luke has two hundred and sixty-one. Here is a total of 373 characteristic words, and of these only sixteen occur at all in that section of the Matthew-Luke text which he has separated out as "Q." This is a very interesting fact, and does seem to establish it that these common sections are indeed the language of Jesus, and not that of either of the evangelists.

So much by way of introduction, concerning the so-called Logia or "Q" document. What is its portrait of Jesus? Remember it was produced according to Harnack within ten years of the death and resurrection of Jesus, and according to Sir William Ramsay, during our Lord's lifetime. And now the answer to our question: The portrait of Jesus found in "Q" is identically the same as that found in Matthew-Luke and Mark.

In "Q" our Lord calls Himself the "Son of man" seven times.

He speaks of God as "My Father" in an exclusive sense four times.

He claims to be in exclusive relationship to God five times.

He refers to the cross once.

He does not speak of His resurrection.

He prophesies His second coming five times.

He does not promise to be by His Spirit present with His disciples while physically removed from them.

He claims that He is the supreme motive of life seven times.

He asserts his final moral and religious authority twenty-one times.

He claims that He will be the final judge five times.

He claims authority over nature six times.

He rejoices in our faith in Him once.

He accepts the title "Son of God" four times.

He claims it once.

He claims that He is the Master of men three times;

And that in Him the purpose of God is centered, sixteen times.

Evidently then history has preserved no record for us of a merely human Jesus. The Jesus of the Synoptic Gospels, of Mark and of "Q" is a stupendous figure, Who towers above average human life like Pike's Peak towers above the villages that nestle at its base. Take an illustration or two from the mass of these teachings. He says, "All things are delivered unto Me of My Father, and no man knoweth who the Son is but the Father, and who the Father is but the Son, and He to whom the Son will reveal Him."

He calls God "The Father," and stands over against Deity Himself as "Son." He affirms that He alone knows God, and God alone knows Him, and this teaching, as high as anything to be found in the Fourth Gospel, is preserved for us not only in the supposedly developed text of Matthew-Luke, but in that most primitive record, Harnack's "Q" (Matthew 11:26,27). Again He says to the disciples of John who have come to inquire whether He is the Messiah: "Go show John again those things which ye do hear and see; the blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the Gospel preached unto them" (Matthew 11:4,5). Here is a claim at once to Messiahship, and to Sovereignty over the forces of nature, and yet it is in Harnack's "Q". He says if men will confess their unity with Him here in this world, in the midst of its trials and afflictions, He will confess them in the midst of the Glory of the Infinite God. He announces that He will sit upon the throne of the ages; and in the text of "Q" as developed by Professor Willoughby C. Allen, of Oxford University, He describes Himself as sitting upon that throne, and separating the good from the bad, as a shepherd divides his sheep from the goats (Matthew 10:32,33; 25:31ff).

To regard these words as the language of a human being, a prophet, a teacher, is simply impossible. Such words upon the lips of any finite mind would be impiety. We are astonished to hear Louis XIV say, "I am the State," affirming his absoluteness over the institutions of France; but Jesus, Whom some would have us regard as but a peasant teacher of Galilee, affirms not once, but over and over again, not His authority over an empire or a generation, but His judgeship over all the generations of men; His authority to speak for God and in the presence of God; and His unique and unapproached relationship to God.

The New Testament record then is the same, whether we study Matthew-Luke, Mark or "Q", and the record is not that of a human teacher, or even of an extraordinary human teacher. Rather it is that of God the Son made manifest in human history, one in Whom centers the purpose of the ages, the Redeemer of men, the Way, the Truth, the Light. The fact is, St. John's Gospel adds nothing to the portrait of Jesus as delineated in "Q". The Fourth Gospel preserves the record of one hundred and seventy-nine items of teaching by Jesus, and of these, one hundred and sixty-three contain a definite expression of Self-Consciousness. When we have studied and classified these teachings, we will find them to be quite identical with the Synoptic truths. There is only one claim made by Jesus in the Gospel according to St. John, that is not included in the material preserved by the Synoptics. It is our Lord's claim, twice repeated in John's Gospel, that He shares with the Father the creative toil by which the words were made. John differs from the Synoptics and "Q", not in making his portrait of Jesus larger, but only in making it more explicitly defined. For instance, in the Synoptics Jesus presents Himself as One in Whom the purpose

of the ages center, and Whose truth is final. In John's Gospel He goes on further, but he formulates it, saying, "I am the Way, the Truth and the Light." In the Synoptic Gospels, again Jesus calls the attention of the disciples of John the Baptist to the fact that He is making blind men see, deaf men hear, and raising men from the dead. In John's Gospel he formulates this power, saying, "I am the Resurrection and the Life."

This, then, is the Self-Consciousness of Jesus, and whether we be studying John's Gospel, or Matthew-Luke or Mark, or the alleged early text of "Q", it is everywhere the same. It must be evident then that the Unitarian Christ has no basis in history. He is a product of careless or else of prejudiced investigation. The Jesus of the Gospel is the Incarnate Deity of the epistles, of the fathers, of the creed, of the ages.

One may indeed reject this stately, majestic figure, but the occasion for doing so arises neither in the facts of science nor the principles of philosophy. From the standpoint of history the evidences of Christianity are convincing, and the truth itself makes a powerful appeal both to man's moral nature and to his infinitely aspiring soul. Faith in Jesus Christ in the creedal sense is fully warranted, both by the fundamental truth of man's personal being, and by the sublime record of Christ preserved in the history of the first century. Unitarianism can lay no claim to intellectual superiority. On the contrary, its interpretations of Jesus could not have arisen in other than a careless survey of his historical data. The fact is Unitarianism in particular, and rationalism in general is less an intellectual than a moral and personal phenomena. Let me quote Professor Fisher of Yale in his "History of Christian Doctrine": "Unitarianism began among a class of cultivated men in the most cultivated part of America; with men who had not the religious element developed in proportion to the intellectual or esthetic element." And again, "Unitarianism has frequently gone hand in hand with literary criticism and bell-lettered cultivation" (page 24).

Epochs in human history that have been characterized by intense moral passion will generally be found to have been periods of faith; and epochs in history that have been dominated by cultural or esthetic interests will be found to have been periods characterized by a marked rationalistic tendency. The self-assertion of the period of the restoration in England issued in the philosophy of Deism. It was not that the Deists were deeper philosophers than the Reformers who preceded them; but that the moral and intellectual background of their times was favorable to assertive rather than to humble-hearted systems of thought. The connection of the whole situation is evident. A profoundly moral age will inevitably be a humble-hearted age; and a humble-hearted age is a believing age. A period when the hearts of men are assertive, and the cultural is emphasized above the moral, will tend to be a rationalistic and unbelieving age. This statement as to the thought background of those periods of history, when rationalism has been in emphasis, will be abundantly sustained by the facts. Gnosticism, Arianism, Socinianism, Deism, and New England Unitarianism, have every one appeared against the background of a cultural, as distinct from an intensely moral interest. What is the background of the current Rationalism? Answer: Since Darwin, speculative science has shown a marked tendency toward materialism and the mechanistic. Moral interest during the second and third decades of the twentieth century were increasingly concerned with outward social adjustments, rather than with inward personal righteousness. The merely cultural was extensively emphasized. Against such a thought background it was inevitable that men should try to tone down faith; to denature Christianity of its supernaturals; and to adjust it to the dominant mechanistic point of view.

But recent developments in physics have completely undermined this earlier point of view. Materialism is gone. All mechanistic ideas are of necessity gone with it. Spirit mind is the most evident fact in experience. Personalism is bound to become dominant in the new day that is just before, and both Theism and the supernatural are its inseparable corollaries. If man be a free personality he does transcend the closed order of physical nature about him, and his every invasion of that closed order by the activity of his personal will, through his body, is as truly supernatural and miraculous as were those mighty works, connected with the incarnation of the Son of God. Thinking of the transcendent in causation, there is no distinction between the creative willing of the physician who through mediate instruments

arrest disease, healing the sick, and the healing miracles of the Incarnated Son of God. The physician invades the closed order of nature; and the point where his pure spirit projects new creative purpose into that order is of course fully transcendent. The willing of Jesus was more potent and more immediately effective; but it was not more transcendent, nor did it involve the supernatural in any sense that it is not also involved in the every day creative purposing of free personal men.

We need greatly to deepen our thinking, and when we do so we will find much that has been current utterly meaningless. Granted personality, Christianity is true. Deny personality, and all truth is inevitably surrendered. There can be no truth between these two extremes. There is no intermediate position. Thought inevitably swings backward and forward, between the sublimity of Christ, which is the supreme affirmation for faith, and that consummation of negation and unbelief, which we know as pessimism and despair. Professor James Orr pointed out this movement of thought a generation ago in his powerful apologetic, "The Christian View of God and the World." We have seen his thought illustrated today before our eyes. But a new day has dawned, thought is again upon the upward swing. We are at the threshold of a new reformation, a new epoch of the spirit and of faith, and this will be its watchword:

In the kingdom of personality, which is the Kingdom of God, the historic Christ, the Christ of the Matthaean logia, the Christ of Mark, the Christ of Matthew-Luke, the Christ of John, the Christ of the Father, the Christ of the Creed, the Christ of the Ages, is its eternal King. The foundations of His Throne have not moved. The sublime wisdom of His truth has not and never will be gainsaid.—*H. P. S.*

A Graduate and a Professor

SOME time since I learned of a very interesting correspondence between a Christian worker, a graduate of a great church college, and one of the professors in that institution. The correspondence was so illuminating that I asked for the privilege of publishing it but without any marks of identification. The correspondence, which speaks for itself, follows.—*H. P. S.*

QUESTION No. 21

MY DEAR DOCTOR:

In answering the question of how to further the interest and support of the alumni I wish to say that the thing which holds back my own full loyalty and active support is the fact that the College continues to teach contrary to the plain teaching of the Bible. I fear that such a protest as I may make will fall on deaf ears, since I remember vividly the way such criticism coming in from alumni during my student days was laughed to scorn. You men evidently feel that you are in possession of the truth and are going ahead without restraint in the process of "emancipating" students from the orthodoxy of the past. Ten years ago I was an easy mark as a student for the liberal teaching of Dr. ..... and others, which presented the Bible as a collection of ordinary writings depicting the history of the development of man's search after God, and making Christ simply a superior man and no longer the miracle working, divine Saviour of mankind. You and others may smile when you read what may sound like foolishness to you, but which has successfully withstood the attempts of generations of men to prove it false, and which will again come into the ascendency as the living message of hope to a world of needy men.

You may wonder that I feel so strongly about this. You would not wonder if you could know the effect in my own life of these teachings which removed restraints by making right and wrong no longer definite commandments and high moral demands of a righteous God, who because he is righteous cannot but hate evil, but rather a matter of social custom brought into usage through a race's experience and therefore subject to change and personal judgment. Looseness and experimentation led to actions for which there will always be regret, and resulted in separation from God and from right relations with my fellow men which is always, the result of sin. By the grace of God and the saving power of Christ I was restored to sonship and right relations to others.

How did I know the awfulness of sin and the power of Christ to save, if these were not presented at ..... College? I fortunately came under the teaching of a scholarly but thoroughly sound Christian minister and preacher who presented the Bible without apology as the Word of God, and Christ as the saviour of mankind. This teaching was at first very distasteful to me. It was old fashioned and out of date according to my standards; but because of my great need, because I had transgressed the laws of God and of society, I was driven to the One thus presented and in faith I found Him to be as presented. I had and have a deep inner assurance of divine approval and a putting away of those things which were displeasing to my Heavenly Father.

I used to wonder what "salvation" meant and with many others thought it was a preposterous idea that one could be a sufficient atonement for the wrong doings of another. While it is still a mystery to me how this may be, there remains no question with me that it is. I have the assurance that the sacrifice which Christ made of himself, which I accept by faith, has been and is sufficient to remove the obstacle between God and myself and has united me with Him in a vital and eternal relationship.

Having learned the blasting effect of sin in my own life and seeing its effect in the lives of others; having learned also the power of Christ to draw all men to him if He be lifted up, is it any wonder that I cannot whole-heartedly support my alma mater when she persists in teaching that which I have found to be a lie, and turns aside from a presentation of the truth. ..... College is not the only institution which is doing the same thing. It is a widespread condition resulting in thousands of graduates each year coming out of colleges and universities with their faith impaired or with none at all. They are not only in peril for their own welfare but lack motive and incentive for bringing any but material benefits to society.

I am one of many who look for the day when ..... College will be a real center for the training of Christian workers.

A GRADUATE

DEAR GRADUATE:

The President has let me see a letter that you wrote him about the Bible teaching at ..... College.

I am very sorry that you seem to misunderstand our attitude toward conservative people. I never "laughed" anybody "to scorn" on account of his views.

My father held just the views that you hold now, and I was brought up in them. There never was a truer Christian than he was. I never thought of laughing at him.

My father's chief interest was in studying the Bible and he inspired me with love for studying it in the original Hebrew and Greek languages. But as I went on studying the Bible with all the energy I had I discovered that my father was mistaken in some of his views, that the Bible while containing God's truth, has it, as St. Paul said, "in earthen vessels," that is, the men who wrote it, even Paul himself, were mistaken in some things, not the main things.

I believe in the dreadful nature of sin and in the saving grace of God just as firmly as my father did.

If you try to hold to the infallibility of the Bible in all things you get into the kind of trouble that they got into in Tennessee, and those things have nothing to do with our personal salvation.

I have the truest regard and sympathy with those friends, and they are very numerous, who still cling to the old views. They have a lot of trouble all the time on questions like whether the whale swallowed Jonah, and they waste the energy they need for higher things. But their piety and sincerity cannot be doubted.

JOHN DOE

DEAR PROFESSOR OF BIBLE:

I very much appreciate the courtesy of your letter just received. If I have put the wrong construction on your Bible teaching, I am sorry. I did speak strongly and I still maintain that while you certainly did not audibly "laugh to scorn" the views of conservative people, you conveyed an amusement at their beliefs which was of a piece with scorn, for had those beliefs been pressed upon you, you would then as now, scorn them, not laughingly but with indignation. Making people or beliefs ridiculous is more effective than open scorn because more subtle, especially with youths who do not like to appear different and who do not have a sufficient background to withstand such tactics.

Now, I wish also to be understood. I am heartily in accord with Bible teaching which seeks first of all to clear from the mind of the student all erroneous beliefs and super-

stitions which he may have learned because of the ignorance of his home or former teachers. What I object to, now that I realize the difference, is that the sound teachings of the Bible are being undermined and set aside as without foundation. Specifically the following: The divine inspiration of all Scripture; the supernatural element in both the Old and New Testaments; the divinity and pre-existence of Jesus Christ, together with all the miraculous and supernatural connected with his birth, his life and his resurrection; finally, the significance and power of Christ's death on the Cross to meet the moral demands of a righteous God and be sufficient sacrifice to cover the sins of all men for all time—the doctrine of the atonement is said not to be reasonable, or believable. Do you say that all the affirmations of prophets, apostles and of Christ himself on these matters are a part of the unreliable portions of Scripture? Or am I wrong in assuming that you do not hold to any of them? (The Bible Professor's next letter does not answer this.)

Paul did say ". . . we have this treasure in earthen vessels—that the excellency of the power may be of God, and not of us." He also said, "All Scripture is given by the inspiration of God.". . And Peter said, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Jesus' many references and supportments of the Scripture are without qualification. He said also, " . . . and no sign shall be given unto it but the sign of the prophet Jonas." Does he not here affirm the truth even of this difficult account? (The Bible Professor's next letter does not answer this.)

Truly, Doctor, it seems that those who accept the Bible for what it claims to be—the inspired Word of God—have less trouble than those who do not. Jonah and the whale or any wonderful occurrence is no stumbling block to the one who accepts the supernatural. Those who do not are faced with this and much more; God's speaking to Moses; all the wonders connected with the deliverance of the Hebrews from Egypt; the supernatural occurrences in the lives and times of the kings and prophets of Israel, the prophecies which were fulfilled and all the providential deliverances of God's people. In the New Testament the unbeliever is confronted with more difficulties and is put to it to explain happenings in other language than it is written—John's conception and birth; Jesus born of a virgin; John's message not his own; Jesus' healings, his wonderful works and his marvelous teaching; the transfiguration, his bodily resurrection and ascent; the coming of power to the body of believers on Pentecost and the spread of the gospel against every handicap,—How are these things to be explained except as we see behind and underneath them all the moving power of the living God working out a great purpose and plan. And if sin is terrible, and we know it is, and if the grace of God is able to save us—how does it operate—what are we to do to benefit by this saving grace? That is still man's most urgent question. What answer are we to give? (Professor of Bible's next letter does not answer this.)

P. S.—Thank you for your book just received.—G.

DEAR MR. GRADUATE:

I am much pleased to receive your frank and good-natured letter I understand your position perfectly because it was once my own.

But from that position we cannot help the educated young men of today in studying the Bible. They will see that we are forced to resort to evasions and verbal quibbles.

The Bible contains the fundamental truths of religion, but it also contains many of the errors of a long past age. When we try to defend all as equally infallible we only make a mess.

The Bible has many contradictions. For example, Luke says that Jesus told his disciples to stay in Jerusalem after his death and Matthew says that he told them to go to Galilee. In any other book you would admit the contradiction, but if the Bible is infallible you can't do it. This is only one contradiction out of scores.

Paul brought into Christianity the idea that God forgives us because Jesus offered a human sacrifice. This idea of human sacrifice is a very old heathen idea. The Jewish prophets rejected it centuries before Christ came. See Micah 6:6. Jesus would have had no patience with such an idea. He had a totally different thought of God. In the parable of the Prodigal Son no sacrifice is mentioned. The father forgives the returning penitent just out of paternal love.

The question whether Jesus had two parents (Matt. 22:44) or one has nothing to do with our thought of the nature of sin

or the grace of God. The idea of birth from a virgin came simply from a mistranslation of Isaiah 7:14.

I am taking the liberty of sending you another little book. It has only 90 pages of large type and can be read in a couple of hours. I hope that you will do me the favor to read it, even if you have not time for reading the first book.

At first this book will seem to you positively wicked, but upon reflection you will see that it presents a simple and beautiful view of Jesus—the *real* Jesus.

JOHN DOE

DEAR DOCTOR:

With no thought of disrespect, but only because I have no desire to keep it, I am returning the book you kindly sent for me to read. Our points of view are totally different—you started with a belief in the truth of the Bible and have ceased to accept its plain teachings; I started (at least in college) with less than full belief and have come to full acceptance of the authority of Scripture. Apparently little progress can be made in a discussion between us. You did not answer my questions—particularly the one in the last paragraph of my letter as to the way by which we benefit from the saving grace of God. What are we to tell needy men if not that they must have faith in the saving power of Christ as the Son of God—and that they must come to him in repentance and faith?

You say Jesus had no patience with the idea of human sacrifice for sin—yet in Matthew 26:28 he says: "For this is my blood of the New Testament, which is shed for many for the remission of sins." Also in Matt. 20:28: "Even as the Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many."

You say "the question whether Jesus had two parents or one"—that is not the question—it is whether his father was the Holy Ghost or God as the Scripture says, or Joseph the husband of Mary. The Bible says nothing about one parent—two are clearly but chastely included in the account of the conception of Jesus.

The hope of men lies in the simple acceptance of the gift of life through Christ Jesus. His claims are plain; that he is what he claimed to be has received the testimony of men through the ages. Every believer has the inner and deep assurance that Christ is true and his saving power real. Those who through pride and pretended wisdom seek to dim his glory and make his power of no effect are in great danger. Matt. 5:19, John 3:36.

A GRADUATE

DEAR MR. GRADUATE:

Your letter and the book have been received.

It is all right. I do not take the least offense at your position. It is the position that I used to hold myself.

You have my sincere respect and friendship.

But I think that you would have a nobler view of Jesus and of God if you could see the facts as I see them. Jesus is *my* Saviour, as he is yours, and nothing can dim his glory. God is *my* heavenly Father, revealed to me through Jesus.

You ask me how I think we benefit from the saving grace of God. What shall we tell needy men? I think we do as the prodigal son did. We simply go to our Father, confess our sins and receive his grace.

The consideration of these great matters requires time, often years of reflection and experience. I believe that as years pass you will come to see that you can hold on to the great truths of Jesus and yet accept a view of the Bible that will save you much verbal quibbling.

JOHN DOE

Here is another interesting item from a classroom in history of a great Eastern university.

A HISTORY CLASS

THE class was discussing the Mormon settlement in the West. One student had told the story of Joseph Smith and the Book of Mormon which has never been seen by any human being.

"But," said Dr. ....., "that is no reason to discount Mormonism. There are equally imaginary and supernatural events in all religions. Particularly, the Christian religion is comparable to the Mormon. Salt Lake City itself and the surrounding vicinity is very like the holy land with the Jordan, the Sea of Galilee and the surrounding desert regions. The Christian religion is full of tales that we moderns cannot believe. My father is a preacher, but I am glad to say

not a Fundamentalist. He would not think of crediting the story of the fish or whale swallowing Jonah. Nor does he believe in the miracles. The story of Jesus feeding thousands with the loaves and fishes is like the other stories, simply allegorical. Those people who believe the Bible word for word, who cross every t and dot every i, like a certain seminary in this city, are lunatics. We in this modern world cannot believe the Bible. How can we—when it is thousands of years old and has been translated and retranslated from Hebrew, and Greek into the Latin and the vernacular and finally into English and has been modified by such *moral* characters as Henry the Eighth? It is incredible that people should believe it!

"Suppose I should sit down and try to write the events of the year of 1900. I couldn't do it, could I? I am but human, I would forget and make mistakes. Of course I would. So did Matthew, Mark, Luke, and John. They, none of them, wrote till they were old men, when the events of those years were vague and forgotten. I suppose you once went to Sunday school too, and there you read the Gospels. What did you notice? Why, discrepancies, of course. They do not agree at any point. This alone proves their inaccuracy.

"I am not here to say which religion is true—or whether any is true. They have all grown up as legends over a period of years. But they have been a benefit to mankind. I would not discard any one of them.

"The Unitarian Church and the Congregationalist are turning men's minds to a belief that Jesus was not divine. I do not know."

Speaking of the missionaries of the Mormon Church he said: "Their motive was one of adventure; but so is the motive of all Christian missionaries. Think how thrilling it is to go to some new place, afar off where live strange people and strange animals! Adventure has always appealed to the minds of people."

. . .

(Record made January 9th, 1932, by senior majoring in history.)

. . .

CHRISTIAN FAITH AND LIFE will answer the criticisms by these professors in the April issue.—*Editor.*

We Need a "Helpers' Club"

IT IS always heartening to find that our efforts in our labor of love and conviction are appreciated. But when someone has been moved to back up his words in a more practical way, it is worth recording.

Dr. Hasskarl did a particularly fine thing when he wrote and sent us that beautiful appreciation which appeared as the leading editorial in the January number. He sends us another letter, which also we are printing —in this issue. Read it and note how he backs up his convictions by enclosing his check.

Note particularly the two paragraphs which he has emphasized with Roman numbers, and which we have printed in black-faced type. Dr. Hasskarl has evidently discovered in what desperate straits many publishers of religious periodicals find themselves financially. We frankly admit that his anxiety is warranted in our own case. Sometimes we wonder if our friends do not feel that championing the cause of truth is as much *their* responsibility as it is ours.

These are difficult times; but they are also times of tremendous opportunity. We are laying the foundation of a new revival and of a new age. How necessary it is to encourage a magazine that stands for the truth and the only truth that can lead our world out of its present troubles.

Dr. Hasskarl is right. CHRISTIAN FAITH AND LIFE is a devotion. It is not published at a profit, or for profit. We publish it for love of the truth of Christ. We publish it that its clear witness may help to untangle the present confusions of religious thought and faith. We welcome Dr. Hasskarl's letter and his suggestion of the "Helpers' Club." Dr. Hasskarl's letter follows.—*F. J. B.*

My dear Mr. Boyer:

When I wrote the "Appreciation" that appeared as the leading editorial in the January issue, it was but the outpouring of a profound and sincere conviction. It was penned at a time when the joyous spirit of Christmas reigned in my heart.

However, my curiosity has been aroused by your striking editorial on Page 12 of the January number, headed "Opportunities." I have been wondering whether these

suggestions have fallen into many appreciative—or as Christ terms them, "honest and good" hearts—and have resulted in "bringing forth fruit, some thirtyfold; some sixty; and some a hundredfold" (Mark 4: 20—Luke 8:15)? In other words, have our devoted evangelical readers seen their "opportunity" and sent you new subscribers to the number of 266, 253, 100, 50, 18, 10 ministers, laymen, colleges, etc.?

CHRISTIAN FAITH AND LIFE is doing a great work—is anyone volunteering to help you carry its finances in these days of depression? Really, I am increasingly startled by the appeals of church as well as secular magazines; some with many years of honorable service to their credit, but now fighting for their very existence. Surely we dare not forget, especially we Christ-believing men and women, the Biblical admonition, "Where there is no vision the people perish!" And again, "Man liveth not by bread alone, but by every word that proceedeth from the mouth of God!"

I propose the following two suggestions to you:

I. That you form a HELPERS' CLUB of 1,000 subscribers. Membership to consist in being a regular subscriber to "Christian Faith and Life" and in having contributed at least $2.00 for the subscription to another person or for the common treasury of our magazine.

II. That you make it known that "Christian Faith and Life" is a work of love. Neither you, nor the editors, nor any of the writers, receive a penny of compensation. Those who labor in this magazine do it for love, to witness the truth of Christ in this age of bewilderment and of conflicting opinions.

May I claim the honor of being the first to join the HELPERS' CLUB? I am sending you herewith my personal check for $5.00. I am "business-like" enough to visualize what it would mean to the treasury of CHRISTIAN FAITH AND LIFE if just 1,000 subscribers contributed $5.00 each! I am well aware of the painstaking, thrifty management under the patient, indefatigable leadership of Frank J. Boyer.

Essentially, I know this: No reader of CHRISTIAN FAITH AND LIFE wants to leave the great Christ-question unanswered, "Will ye also go away?" But rather with that faithful group of disciples thankfully to give testimony by saying: "To whom shall we go? We have believed and confessed that Thou art the Christ, the Son of the Living God."

FREDERICK HASSKARL

The Lesson of the Day

IN *Harper's Weekly*, Volume 1, page 642, being the issue of October 10, 1857, occurred the following quotation:

> It is a gloomy moment in history. Not for many years—not in the lifetime of most men who read this paper—has there been so much grave and deep apprehension; never has the future seemed so incalculable as at this time. In our own country there is universal commercial prostration and panic, and thousands of our poorest fellow-citizens are turned out against the approaching winter without employment, and without the prospect of it.
>
> In France the political caldron seethes and bubbles with uncertainty; Russia hangs, as usual, like a cloud, dark and silent, upon the horizon of Europe; while all the energies, resources and influences of the British Empire are sorely tried, and are yet to be tried more sorely, in coping with the vast and deadly Indian insurrection, and with its disturbed relations in China.
>
> It is a solemn moment, and no man can feel an indifference (which, happily, no man pretends to feel) in the issue of events.
>
> Of our own troubles no man can see the end. They are fortunately, as yet, mainly commercial; and if we are only to lose money, and by painful poverty to be taught wisdom—the wisdom of honor, of faith, of sympathy and of charity—no man need seriously despair. And yet the very haste to be rich, which is the occasion of this widespread calamity, has also tended to destroy the moral forces with which we are to resist and subdue the calamity.

This was twelve years after the Mexican War, and four years before the opening of the Civil War. It was twenty years after the great panic of 1837.

America came out of that, and will come out of its present confusion. What we need is a new point of view in the leadership of the country, and a new purpose among the masses. We want more idealism and less libertinism miscalled liberalism. Self-assertion is a distintegrating force. China is a perfect representation of where it leads people. America differs from China primarily in the impact of Protestant Christianity upon

its life. The resultant is a passion for order, justice and right in the body of its citizenship. The decline of that passion has been largely responsible for the present confusion of the land. The solution of our present difficulties will be found in a return to ideals, a re-emphasis upon righteousness and the fear of God. We have a good bit of talk about these things, but there is a widespread tendency to allow the other fellow to do it. It is time we everyone settled down to doing it ourselves.

Ideals make for prosperity. The outstanding fact in the Kingdom of God is the centrality of God's Eternal Throne, and as the institutions of men rise toward the effectiveness of the Kingdom of Heaven, it will be found that the Throne of God is ever more increasingly in emphasis.—*H. P. S.*

Comments on Topics of the Times

Professor Leander S. Keyser, M.A.,D.D.

Spirituality Yesterday and Today

One of our friends puts this statement into an anniversary sermon celebrating his fiftieth year in the ministry:

> It was not so difficult to keep church membership spiritually minded fifty years ago as it is now. I can personally testify to that. We had no automobiles, no movies, no radios, no apartment houses, no Sunday excursions, no golf courses, no baseball or football contests, no Sunday newspapers, or any remote resemblance to the mammoth sheets and supplements and comics with which we must contend today.

But Why not be More Spiritual?

All that our friend says is true as to the number of attractions which may have a tendency to draw people's attention away from spiritual verities. Some of the items mentioned militate wholly against the cultivation of spirituality, if they are made use of. But such is not necessarily the case with all of them. Indeed, some of them, if properly employed, will aid people in spiritual growth and advancement. We mention the automobile. What a wonderful piece of mechanism! How much real service it is capable of rendering to Christian people! By the proper consecration of this vehicle, people can go to church service much more easily and frequently than they could otherwise. Many times people have said to us at a Sunday church service, "We have come forty miles to attend this service." They could not have done so in the old days. With the radio many people may, if they will, listen to several sermons, with the attendant singing, Scripture reading and prayer, on Sunday afternoon, even though they go to church in the morning and evening. As to most of the rest of the catalogue given by our friend, we do not see how they can be used in such a way as to promote spirituality. Apartment houses need not be evil, but Sunday golf and Sunday ball games are sports that will be avoided by truly Christian people.

Biblical Inspiration Again

In that notable book, *The Bible and Modern Research,* reviewed elsewhere in this journal, the author, Dr. A. Rendle Short, presents a strong chapter on divine inspiration of the Bible. After citing the claims which Christ and the Biblical writers make for its inspiration the author says wisely and discriminatingly:

> We must admit at once that it is absurd to speak of any human genius, such as Tennyson's *In Memoriam,* or Bunyan's *Pilgrim's Progress,* as inspired in any such a sense as this. Neither author would have dreamed of claiming it.

Strange Sunday School Teaching

Two conservative journals, *Christianity Today* and *The Presbyterian,* deplore the teaching of the Sunday School material of the Board of Christian Education of the Presbyterian Church. A writer in *The Presbyterian* makes some remarkable revelations. He says that the *Teacher's Quarterly* for the beginners' department contains approximately twenty-nine printed prayers, but not one of them is offered in the name of our Lord. Twenty-two make no reference to Him. Only seven are addressed to Him at all, and these use only His human name, Jesus, without any titles ascribing deity to Him. The case is still more serious with the *Teacher's Quarterly* in the primary department. Of the thirty-six printed prayers, not a single one is offered in the name of Christ. "Nineteen contain no reference to Him whatever." The teachers' helps

for the other departments fare little better. Did the editors of these so-called "helps" for children and young people forget that our Lord bids us to pray in His name? Or does it matter little to them what He commanded?

More of the Same Sort

In one of the aforesaid "helps" is found this statement: "People in Jesus' time referred to those who had epileptic fits as being possessed by a demon." We do not know whether "people" believed that, or whether it is only the editor's surmise. But this we do know: Jesus never treated persons who had bodily diseases as if they were demoniacs, but simply healed them of their sickness. On the other hand, when He met with a demon-possessed person, he spoke to the demons and commanded them to depart. The expression frequently used in such cases in the gospels is, He "cast them out"—an expression that could not be consistently used in the healing of bodily ailments. Read this verse and see that we have stated the truth: "And He healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak because they knew Him" (Mark 1:34; see Luke 4:41). Note this: "And they (the demons) besought Him that He would suffer them to enter into them (the swine). And He suffered them" (Luke 8:32). Do not the editors of these Sunday School mishelps know what the Scriptures teach?

Sadly Astray

It is sad indeed to have to call attention to the criticisms of the aforesaid "helps" by the editor of *Christianity Today*. He brings three counts against them, although many more might, he says, be adduced. These three are serious enough. One is that the whole assumption of the writers of these lesson helps is that our knowledge of God is a matter of human discovery instead of direct revelation from God, as the Bible teaches times without number. Such an assumption, the critic continues, is contrary to the teaching of Christ and the plain statements of the Presbyterian standards. Again, the critic says that he "has looked in vain for any statement that teaches or even implies that Christ was Himself God." This seems to be the Christological doctrine of the said editors—that Jesus was "all of God that could possibly be put in human form." But surely that view falls far below the doctrine of the true deity of our Lord and Saviour Jesus Christ. "In the beginning was the Logos, and the Logos was with God, and the Logos *was* God;" "He shall be called Immanuel, which, being interpreted is, *God with us.*" "And now, O Father, glorify thou me with thine own self with the glory which I had with Thee before the world was."

The Status of Primitive Tribes

A well-educated missionary from the far-flung *hinterlands* of Africa, who has been there for thirty-six years, excepting a few interims on furlough, recently delivered an address at a theological seminary, at which service the present writer was in attendance. A member of the seminary group asked the missionary whether the present condition of the African tribes represents the primitive condition of mankind, or whether their status is one of degeneration. The missionary was thoughtful for a moment, as if weighing his words; then he replied that his experience with native tribes for thirty-six years led him to believe that their present status is one of *degeneration.* Afterward, in a private conversation, he told us that the language of the native tribes has a grammatical structure that is far beyond their own understanding of it, and therefore it must have come down to them from a higher or more advanced intelligence and civilization. Another fact is that those tribes can never develop into monotheistic Christians by natural means, but only through the aid of teachers and helpers from the outside. The conclusion is that evolution does not work.

The Union of Ethics and Spirituality

All interested persons, especially those of the so-called higher critical school, ought to read Dr. James Orr's *The Problem of the Old Testament.* Of course, it is not a new book; it won the Bross prize in 1905, and was published in the same year; still it teaches and supports many vital truths which are timely and up-to-date. Speaking of the vital union between morality and religion in the Old Testament, Dr. Orr wrote (p. 47):

> Where again do we find anything corresponding to this outside of the Biblical revelation? One of the early fathers of the church gives us a description of an Egyptian temple—lofty, spacious, gor-

geous, inspiring the worshiper by its grandeur with solemn awe. You enter the precincts of the temple, but when the priest, with grave air, draws aside the veil that hides the inner shrine, you behold—what? A cat, a crocodile, a serpent, or other animal, rolling on a purple couch. Visit now the temple of Jehovah at Jerusalem. Here, too, you have a gorgeous building: here, too, a priesthood, altars, a shrine hidden by a veil. Within the veil stands the ark of the covenant, covered by the mercy-seat, sprinkled with the blood of atonement, and shadowed by the golden cherubim. Let that covering be lifted, and within that ark, in the very core and center of Israel's religion, in its most sacred place, you find what? The two tables of the moral law.

The Same God Revealed in Both Testaments

The following statement is quoted from Dr. A. Rendle Short's new book, *The Bible and Modern Research*:

> It has often been stoutly maintained that the God of the Old Testament is different from the God of the New Testament; that we can love and reverence the God of the New Testament, but we have no use for the God of the Old. This is no new heresy. It was taught in the second century by a professing Christian writer called Marcion. But is the God of the Old Testament different in character from the God of the New? . . . We venture to say that any one who can fall into any such a heresy has not carefully read or considered either the New Testament or the Old.

Then the author goes on to show from many passages that the God of both the Old and the New Testaments is represented as both loving and stern; as ready to forgive the penitent, but inflexible in His justice toward the impenitent. Any one who knows how to study the Bible can check up these passages for himself.

The Goodness and Severity of God

While the God proclaimed in the New Testament is a loving and gracious God, He is not the soft and sentimental God of the Modernists. Note what Paul said: "Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off." The teaching of Christ is accordant with that of St. Paul. It was our Lord who said, "God so loved the world that He gave His only begotten Son," and, "Come unto me, all ye that labor and are heavy laden." It was the same Lord who said of the wicked, "These shall go into everlasting punishment." He also said of the unrighteous: "There shall be weeping and gnashing of teeth." The God of the whole Bible is a divine Being who will not be trifled with. No one ever denounced sin in more terrible terms than did our Lord Jesus Christ.

Be Honest with Yourself

In a certain city there is a newspaper called the *Daily Sun*. On certain street corners the managers have placed boxes in which a number of the papers are put daily, with the invitation to take one and drop two cents into the box. Evidently some people have been taking papers without paying for them; and so the publishers have put up a sign on the boxes which says: "Be honest with yourself and the *Sun*." It is a telling expression. And what does it prove? It proves that the managers of the paper believe every man to be possessed of a *conscience* which will rebuke and shame him if he steals a paper. If man had no such a moral faculty, as some people are trying to teach us today, what would be the use of appealing to people to be honest with themselves? Wise instructors in our colleges and universities will stir the conscience into activity rather than teach the morally devastating doctrine that man has no faculty for moral distinctions.

An Unbeliever's Wrong Ideas

A recent writer seems to feel quite vitriolic against Christianity and all other kinds of supernatural religion. He thinks Christianity is responsible for nearly all the wrongs ever done in the world. It has done nothing but harm everywhere that it has gone. So he thinks. It may be freely admitted that great wrongs have been done in the name of Christianity; but Christianity itself ought not to be blamed for conduct that is entirely subversive of its principles of love and good will among men. The critic does not seem to know anything about the many institutions of mercy that the Christian religion has established and is carrying on today. Where has infidelity a single outstanding benevolent institution in this land? The critic thinks that Christianity takes all joy out of life. Such a stricture is its own refutation and proves that the critic knows nothing of the joy that the Christian experiences when he receives the inner certitude of truth, pardon and salvation. We know of many persons who have been rescued from a bad and sad life to a good and

happy life through the power of Christ. We do not know of a single rescue of this kind that can be accredited to unbelief. Where are infidelity's "twice-born men?"

Yes, We are Thankful

From a friendly letter we quote the following pleasing sentence: "Only today I had a letter from a student in a modernistic seminary, saying that he takes CHRISTIAN FAITH AND LIFE, and that its articles are a wonderful strength to him." Well, that is what the magazine, its publisher, its editors and contributors are here for. They are not working for any other purpose than to do good. While our journal needs subscribers, and needs many of them, to keep it going, the whole staff are doing their work as a labor of love, not for pecuniary reward. And we are thankful to God when any reader can conscientiously tell us that our efforts are a means of help to him, making his life more lyrical and his faith more stable. Indeed, we should say *Hallelujah* over and over again if the whole wide world of humanity could be filled with the joy and power of salvation through faith in our omnipotent Lord and Saviour. The consciousness of doing some good while we stay in this world is cause for both the deepest gratitude and the purest joy.

Who are Competent Judges?

The unbeliever to whom previous reference has been made is very dogmatic and sure of himself. He declares that neither the theologians nor the physical scientists are competent to form any judgment on the problems of religion. Only the psychologists and social scientists have that necessary equipment. Among the physicists and chemists who are afflicted with the said impotence regarding religion, he mentions Whitehead, Eddington, Pupin, Osborn, Millikan and Mather. These men are thus classified because, forsooth, they have ventured to suggest that there might be a supernatural Being who has created and who upholds the universe. Such a belief at once disqualifies them, our critic thinks, for voicing any worthwhile judgment regarding religion. The theologians, even though they specialize in religion, are aligned with the incompetents. Our query is, What is it that gives the psychologists and social scientists, and them only, the right to deal with the deep problems of religion? But the said unbeliever at once betrays his want of discrimination by advocating the religion of mere secularism, which is no religion at all. Recognition of the supernatural is the very quintessence of religion. Without it religion is *nil*. See the lexicons for the definition of religion.

Factors of Christianity

What are some of the outstanding elements of the Christian religion which make it a religion of comfort, helpfulness and inspiration? Let us mention a few of them. It gives us an experience of the existence of God, so that we may know that we do not live in a purposeless universe, rushing blindly on to some terrible fate. It assures us that God cares for us; that He so loves the world that He sacrificed Himself for our salvation. It teaches that God is holy and righteous, and that He cannot and will not condone sin. It imparts love and peace and joy to the heart of man by the gracious regenerating and sanctifying power of the Holy Spirit. It comforts us in our sorrows, helps us over our difficult places, and strengthens us against temptation. It imparts a new life to those who are "dead in trespasses and sins." Lastly, it gives assurance that there is a future life of blessedness and joy for those who are prepared for it. Yes, the Bible, which is the book of authority for the Christian, throws wide ajar the gateway of a blessed, glorious and progressive futurity to the vision of Christian faith. All these factors are elements of ethical and spiritual power.

The Word and the Powers

How beautifully the Word of God and Christian experience are correlated in our holy religion! In Heb. 6:4-6 there is a solemn warning for those who "fall away" after they have been "once enlightened." But in the midst of the admonition there is a phrase that throbs with joyous meaning. It says of those who have been spiritually enlightened that they "have tasted of the good Word of God and of the powers of the world to come." Here is a happy recognition of the union of two things that always belong together—the Word of God and Christian experience. It is through the teaching of the Word, accompanied by the Holy Spirit, that the believer is able to "taste of the powers of the world to come." The Bible assures him of the future life, and

when he accepts its teaching, the Holy Spirit bears witness in his soul that there is a world to come. And this agrees with Biblical teaching elsewhere: "He that believeth on the Son of God *hath eternal life.*" And when God bestows upon him eternal life, the believer *knows* that he has it. Thus the assurance of immortality is not a mere guess with the true Christian believer; he has a foretaste of it in this life.

Good News in the Midst of Evil

A valued colleague who has spent nearly a year in Germany carrying on special studies in his department, writes us as follows (date of letter Dec. 15, 1931):

> Last Sunday we attended a church seating about 1,400 people. We reached the church three-quarters of an hour before it was time for the service to commence, and even at that time we could scarcely get a seat. By the time the service began, every available seat was taken, people were standing in the aisles, sitting upon the steps of the altar and upon the altar platform, and even standing in the vestibule of the church. The sermon was wonderful. The pastor preached Christ without any *if* or *but* of any kind. We have seen more crowded churches in Germany than in the United States.

Our correspondent says that, in the midst of the distressing situation, and in spite of the bolshevistic propaganda, most of the German people feel that they cannot get along without God.

Wayside Gleanings

The upper house of the convocation of Canterbury, in session at Lambeth palace in London, unanimously adopted a resolution providing for intercommunion between the Church of England and the Old Catholic Churches of Europe, which is the name assumed by those members of the Catholic Church who refused to accept the decision regarding the infallibility of the Pope in 1870 and who organized separate ecclesiastical organizations.

President Butler of Columbia University announced that the capital of the school has been increased $28,000,000.

Captain Robert Dollar, owner of the famous Dollar ships and vice president of the American Bible Society has purchased 1,000 copies of the Presbyterian Book of Common Worship and 1,000 hymnals for use by the officers, sailors and travelers on his ships. He has also placed Bibles in the Chinese language in the Chinese quarters. In addition, Captain Dollar gives away many thousands of New Testaments.

American Education Digest says, we spend yearly for autos $3,500,000,000; tobacco, $2,000,000,000; candy, $1,000,000,000; soft drinks, $750,000,000; church, $469,000,000. Our dollars are spent as follows: Living, 24 cents; luxuries, 22 cents; waste, 14 cents; miscellaneous, 13½ cents; investments, 11 cents; crime, 8½ cents; government, 4½ cents; schools, 1½ cents; church, ¾ cent.

There are nearly 6,000,000 living college graduates.

The School of Theology at Winona Lake will open this year on July 6. There will be two semesters of fifteen days each: the first being July 6-23; the second July 25 to August 12. The attendance on this school has steadily increased each year—last year increase was 26%. The faculty are all outstanding instructors from the great theological schools of America: Dr. J. A. Huffman, Dean, our own Dr. L. S. Keyser, Dr. J. E. Kuizenga, Dr. Gaius J. Slosser, Dr. Oswald T. Allis, and Dr. R. H. Martin. Courses will be given in English New Testament, Greek New Testament, Religious Education, Christian Doctrine, Old Testament Problems, and Methods of Christian Citizenship. Courses taken are applicable for the regular theological degrees. Work may be pursued in one or both semesters. Dr. Huffman, Marion, Ind., will be glad to send prospectus.

7,800 American missionaries are now stationed in 87 foreign countries—more than 3,000 of this number in China, Japan and India.

By unanimous vote of Senate and House the government enacted a law permitting only one clergyman for every 50,000 population and so 400 priests in the Federal District of Mexico will be reduced to 24 and 200 churches will be reduced to 24. Streets named after Catholic "saints" were ordered changed.

Student Volunteers met at Buffalo, and passed resolutions on disarmament. If world evangelization resolutions were voted they failed to come to our notice.

Wick, England, has voted dry for the 11th year in succession.

Homer Rodeheaver is the promoter of Church talkies and the R. C. A. Photophone, Inc., is the producing medium.

The Ministerial Association of Los Angeles, after a research of nine months reported that there are 120 pagan societies holding regular meetings in the city and teaching and practicing various hybrid philosophies largely based on Hinduism. Rosacrucianism has a larger following than any evangelical church in the city.

Organic union is contemplated by Methodist, Presbyterian and Congregational churches in Australia.

Denton Massey, a wealthy manufacturer of farm implements, teaches a Bible Class (undenominational) in Toronto. At its Christmas session 17,000 people gathered in the large auditorium and more than 20,000 were unable to gain admission.

The Gideons were refused permission four years ago to place the Bible in the Imperial Hotel, Tokyo, Japan. Recently their offer was accepted and dedication services were held in one of the banquet halls.

The Hindus outnumber the Moslems, their religious antagonists, in India by 238,000,000 to 77,743,000. However, the Moslems are increasing three per cent faster than the Hindus.

Paid advertisements, we are told, appeared in eastern newspapers, financed from wet sources. It is reported they read, "Liquor drinkers, stick together, break the law, break it repeatedly, break it whenever you can, drink all you please, when you please, urge others to drink in every possible way, flaunt your defiance of the Eighteenth Amendment, render it inoperative, ignore it, abrogate it, wipe it out, while it stands let it be disobeyed."

Christian Evidence

Bishop H. M. DuBose, D.D.,LL.D.

Christianity and Civilization

THE civilization particularly supposed in our subject title is that which was contemporaneous with the Christianity of the early post apostolic centuries. The civilization of today is largely a Christian product; that of the first three centuries was without bent or influence from Christian ideals, otherwise than as the Graeco-Roman world had been affected by Judaism and a general residuum of revelation from natural sources. Christianity and the civilization of the Roman empire met, not as protagonists, not even as friendly rivals in the work of building and protecting human society; but as alien forces. Christianity, indeed, did seek to appropriate whatever was of value in Greek and Roman culture, and to adopt and adapt whatever was wholesome in their social life. But the world of that day, in the large, met Christianity with negation and a sword. Yet in the face of this antagonism the faith of the Galilean delivered itself upon the civilization of the age and prevailed over it with the message of the kingdom; and this to an extent that is testified to in the institutions and thought of today.

Our study will go to the end of assessing the content of the civilization which existed concurrently with the early church. Also, we shall note how, and with what result, the church made impact upon that civilization; first, through the personal testimony of Christian converts, then in the gospel's challenge of existing customs and evils; in leading into captivity the general thought; and, finally, in great measure, in bringing to men the blessings of civil freedom. In several past discussions we have weighed the evidential value of this record; but the direct contact of the present inquiry affords us a more certain opportunity to view the heathen world as it was first approached by the teachers of Christianity. The divineness of the evangel was then sorely tested. No section of its history more thoroughly than this establishes that divineness.

1. When Christianity joined issues with the civilization of the Roman world, that

civilization was *pagan*. That word describes all. Where idolatry in the grossest forms did not exist, bald atheism and materialism prevailed. The face of civilization was obdurate as brass, and its heart as unresponsive as stone. Its intellectual life was like a pillar in some ruined temple about which ivy and immortelles have twined their foliage in the mockery of unavailing beauty. However, in the general dearth of spiritual ideal, there were notable exceptions, men who glimpsed a better light than that which shone about them. Of such were Seneca, Cornelius and the centurion of the Crucifixion. The hemlock vigil of Socrates, and the teachings of other of the older philosophers, sent downward a faint leavening which reached the lives of some who took philosophy as a serious task; but, as a whole, the race was "without hope and without God in the world." St. Paul, in his Epistle to the Romans, gives a swift and harrowing picture of that world as he knew it: "And they became vain in their imaginations, and their foolish hearts were darkened. . . . And they changed the glory of the uncorruptible God into an image made like unto corruptible man, and to birds, and to four footed beasts, and creeping things." This was paganism at its worst, alas, at its best! This was the content, the heart, the soul, the conscience of that civilization to which St. Paul and his fellow apostles were called in the blazing centers of Graeco-Roman life.

To this civilization, effete through pagan abominations, Christianity offered God—"the uncorruptible God," one and indivisible—the Creator, the Father, the Redeemer of all men, Greek, Roman, Jew and barbarian. The result of this call was to cut out from the body of pagan death individuals and groups who slowly changed the centuries of thought and transformed the life of civilization. It is enough to look at the life of today, imperfect as it is, to see what the evangel has done in replacing this ancient abnormity of paganism with at least the recognition of God who is a Spirit. This is the test of Christianity's fundamental theology, and the pivot upon which the thought of the race is balanced, until "the redemption of the purchased possession" is accomplished.

Early in the present century, a physiologist called attention to the featural differences between the faces of typical men and women of the Christian nations of today and the faces of the noblest of the Romans as they appear on coins and bas-reliefs. Two centuries of Christianity have left their transforming touches on the faces of Europeans and Americans, while the faces of the ancients before the regeneration shrink back into a self confessed hardness that savors of fatalism and a world environment without God. The image of God is an accruing heritage of the race, a testimonial to the power of the enduring word.

2. When Christianity met pagan civilization that civilization was without consciousness of sin. It was centered in materialism and sensuality. The very gods of its worship were children of lust, with bodies of fleshly grossness. They basked in adulteries and maintained their rule through cupidity and subornations. Their lust and their intrigues often brought them into discredit and confusions; but never once did this result in contrition or confession. As were the gods, so were their worshipers. Indeed, the gods were but the humanity of the worshipers projected into the pantheon.

Paganism had no sense of guilt. There was knowledge of violated human law, of crime against the state and society, as also there was fear of judgment; but there was no sense of sin against the uncorruptible and righteous God. Unknown to heathenism was both the spirit and the letter of the psalmist's confession: "Against thee, thee only, have I sinned and done this evil in thy sight." Into every condition of life from which this sense of sin is absent, the spirit of paganism enters as of old.

A Roman emperor burned the books of the state, containing a record of the peculations and excesses of his ministers and courtiers, thereby proposing to efface the so many crimes of guilty officials. The act was characteristic of the moral sense of imperial Rome. Its deadly casuistry was expressed in the supposition that, the letter of crime being expunged, there was no longer remembrance of sin, nor lingering sense of guilt. The author of the Epistle to the Hebrews points out this fatal lack in the Jewish altar sacrifice, namely, after offerings of bulls and goats, there still remained the sense of sin that must again be stanched in blood.

A Roman heavy armed soldier was protected against the sword of his adversary; but an armor of fleshly insensibility clothed him and his countrymen against the sword of the Spirit. This discovery was made by

Christianity in its early appeal. Its message glanced from the multitudes of the learned and the mighty, and only here and there found vulnerable joints in the harness of scullions and slaves, with, now and again, the reaching of a chance patrician. But the wounds of these bolts grew from more to more, until the arrows of the Lord stuck fast in the hearts of the multitudes. The words of the Master have had ample verification in the history of his Church; "The kingdom of heaven cometh not with observation." There must first have come a sense of sin before there could be a conquest and reign of righteousness. The Church has been revealed to itself in bringing to the world the sense of sin and the truth of redemption.

3. Christianity found pagan civilization without the sense of altruism. A mortal egoism held the race in bondage. Honey abounded in the cliffs of the Apennines and the rocks of Hymettus, but not in human hearts to feed the lips of royal mercy. Milk flowed through the goodly vales of Campania and Attica; but the milk of human kindness flowed but scantly through the thoughts of men. To the Greeks, all peoples beside themselves were barbarians; to the Romans, the whole world outside of Italy was but a field for conquests. Internationality was a nonexistent term; brotherhood was a designation more applicable to bandits than to men of the commonwealth. The wars of the outlying empire were repeated in perpetual miniature under the shadows of the Seven Hills; patrician against patrician; plebeian against plebeian, with conspiracies in the court, and incipient revolutions in the hippodrome, in the baths, and behind the colonnade of every stoa.

The glory of Christianity, after its message of personal redemption, is its appeal to the unity and brotherhood of the race. The Gospel came out of the unity and solidarity of the divine self; its mission is the heading up of all things in Christ. The citizenship of every believer is in the kingdom of Messiah. It is logical, inevitable that the unity of the spiritual citizenship should be delivered, through the church, on the citizenship of the organized state. Nothing more certainly seals the divineness of Christianity than its power to reconcile and unify separated peoples. The world is far from being one family; but its marvelous advance toward ideal is due to the benign influence of the gospel of the Christ of Bethlehem.

The very word *Christendom* is significant of the altruistic ideal of Christianity. It is the house in which human brotherhood has the hope of future and perpetual abiding. The day when the heathen peoples of the Orient began to use the word Christendom in their literature and diplomacies was the day that marked their turn from darkness toward the light.

4. The civilization which Christianity early encountered had no objective as to time or truth. It saw no "far off divine event toward which the whole creation moves." The superman was pictured as having lived in the past; he was not expected to return in any future time, except as a hybrid, a race leader in wars of depredation and conquest. Philosophy had done little more than disturb and distress the intellect. There was no word of verity and truth written anywhere.

There was no ideal of the perfect life. The statuaries carved marbles into statues that realized the perfect grace of the human body; but the living body was prostituted to vice and sensuality; there was no doctrine of "the redemption of the body." An insurrection was threatened in Athens when the street corner statues of Hermes were mutilated; but when tribute was taken of the maidenhood of Greece for pruriency in the Elysian mysteries, there was no protest, no outcry.

But Christianity has stamped upon civilization, at least, a token of the coming completeness of life. An ideal is set, like the cross of Constantine, against the future. The gathering force of Christian centuries moves toward it as the pledge of final conquest. With his pierced hands, the Nazarene has lifted the doors of history off their hinges, and is drawing after him the destinies of the ages. He is testifying to the truth of his own Word.

Nashville, Tennessee.

"There is only one Book in the world written by God. Probably no one in this life can realize fully the miracle-wonder of the Bible. While its human writers were men, it 'came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost' (2 Pet.1:21). Therefore there is no experience we can have here on earth that can be compared with the marvelous possibilities of Bible study." —*Bible League Quarterly.*

Current Scientific Discoveries

Professor George McCready Price, M.A.

Chaos Among the Men of Science

THE tumult and the publicity dies, the captains and the kings of "modern science" depart. The greatest mutual-admiration society on earth breaks up, the members of the British Association for the Advancement of Science scatter to their homes. What has been accomplished?

The year 1931 was the centennial of the founding of the Association; and the meeting was held in London to enable the thousands who attend to inspect the many scientific and educational institutions in the capital of the Empire. For obvious reasons it would not be possible for us to review even a small portion of the profusion of addresses delivered in all the various sections; but it may be worth our while to consider the tone of a certain group of them which discussed the problem of the origin and development of the universe in its astronomical aspects.

No one word so fittingly characterizes the tone of these addresses as the word "chaos." I do not for a moment wish to intimate that this chaos has been found in the universe; but chaos certainly prevailed in the multifarious and contradictory opinions expressed regarding not only the origin of the universe but also regarding the most fundamental ideas of physical science.

There was a time when scientific speculators used to think the nebular hypothesis was a sufficient explanation of the origin of the solar system. The rest of the sidereal universe was ignored, and the theory professed to explain the formation of our sun and its family of planets and satellites. Subsequently this was displaced by the planetesimal hypothesis which had a vogue of a few years.

But the wonderful progress of astronomy and of astrophysics especially, has now rendered puerile any theory of origins which does not embrace the entire universe within its scope. To profess to explain the solar system alone, while ignoring the rest of the thousands of millions of suns, would be like formulating an entire system of botany from the flower in the crannied wall, and ignoring the forests of the Amazon and the Congo, and all the rest of the plants between the tropic and the pole. Accordingly, the astronomical speculators have turned their attention to the study of the uncounted spheres scattered throughout unbounded space, and are trying to formulate some "scientific" explanation of what they find.

Sir James Jeans, as he has done on so many former occasions, reaffirmed his declaration that the universe is running down, and that this running down of the universe points back to a real creation at some time or times not infinitely remote. But at this meeting of the British Association last fall, he drew the further conclusion that the universe cannot be nearly *so old* as was formerly supposed. If the stellar radiation is due to the annihilation of matter (as is now commonly accepted), it would require the complete annihilation of *all* the matter of the universe, says Jeans, to provide the amount of radiation observed and for the prodigious periods of time with which modern science has grown familiar. If we cannot have this complete annihilation of matter, he tells us, "we must conclude that the universe of stars is still quite young, in spite of looking so old; its many appearances of great age must all be deceptive." (*Nature*, Oct. 24, 1931; p. 703).

Jeans goes on to tell us that this youthfulness of the universe seems far more likely than it did even a year or two ago, due to recent developments in the theory of relativity. For the spectra of certain of the great nebulae seem to prove that these bodies "are running away from one another so fast that they cannot have been running for long," a conclusion which he says "brings almost complete chaos into the already chaotic problem of stellar evolution" (*Id*).

This view of the way in which our knowledge of cosmic radiation contradicts the extravagant periods of time formerly assigned for the beginning of things, was first suggested by Lemaitre of Louvain Observatory. But it is assented to by De Sitter of Leyden,

who says that he does not believe it will ever be possible to reconcile these newer views with the old theories about the method of stellar evolution and the immense time-periods thus involved. With this Eddington also agrees. And thus it would seem that the leading astronomers of the world are at least started on the return journey toward common sense and the Christian view of the origin and behavior of the universe.

But at this same meeting of the British Association Dr. Robert A. Millikan, of California, could not refrain from expounding his hobby of the cosmic rays, and interpreting them to support his view of the atom-building of interstellar space as a process of creation which he says is now going on. However, the cosmic distances are so vast that the radiation with which he is dealing has undoubtedly been travelling for many thousands of years before reaching us; so that if his theory should finally become established (which is as yet by no means the case), his cosmic rays as glimpses of the primeval fireworks of creation would not represent anything *now* going on, but only something that formerly went on perhaps long periods before the origin of our solar system.

As on many previous occasions, the dilettante Bishop of Birmingham, who never hesitates to rush in where real scientists would fear to tread, gave a rehash of various cosmic views, while Sir Oliver Lodge treated the venerable second law of thermodynamics as an idol against which scientists and philosophers ought to be warned. J. C. Smuts of South Africa took occasion to exploit his favorite views called "holism," intimating that life on this globe just "happened" by an odd accident, a view which would lead very naturally to the belief that it may disappear almost any day by a similar cosmic "accident." Professor Milne gave a very enlightening account of the frequent stellar outbursts which we call "novae" or new stars, incidentally taking for granted the old familiar conservation of energy, though Sir James Jeans had in a previous address already repudiated this conservation, and Prof. Bohr informed his hearers that this concept of energy seems quite inapplicable to atomic phenomena, "'and that in the sun and stars the energy *might come from nothing* (*Nature,* Oct.24,1931,p.701).

So much then for what our learned scientists do *not* know about the evolution of the universe. The old proverb used to tell us that the undevout astronomer is crazy. The modern developments of astrophysics are making it very clear that when even learned scientists attempt to deal with the problems of cosmic origin, they are like a crowd of children turned loose in an open boat on a shoreless ocean without any chart or compass. It is likely to be a long while before they reach land; if they ever do so it will be due to something more than their own wit and scientific knowledge. Thomas Chalmers, the canny Scots minister, used to say that *"we have had no experience in the making of worlds;"* and as science is mere guessing apart from experience, this means that all human speculations about the evolution of the universe is pseudo-science, and hence is always mischievous. For modern discoveries have thrown a halo of almost religious authority around anything and everything claiming to be "scientific;" and under the aegis of this name the multitudes are today being deceived and led into rank apostasy as really and as completely as they were ever led astray by ancient priest or false prophet. This modern apostate power is already deceiving them that dwell on the earth, just as was predicted long ago in the Good Book; and it is doing this work of deception by means of those "signs" or wonders which it has long been performing; and we are constantly being told that the actual accomplishments represented by the radio and all the myriad wonders of applied science *are the proof* that these speculations about evolution (cosmic and organic) are equally true and worthy of our trust.

Nothing is more needed today than for us to shake off the unholy spell which the legitimate achievements of modern science are throwing over the people of our world, trying to lead us to accept speculations about the origin of the world which are as certain to poison the religious and spiritual life as arsenic or cyanide would be certain to poison our bodies. The great last-day apostasy is already here. This is the way in which it has been brought about. And the man or the woman who is determined to be true to God and to the faith once delivered to the saints must resolutely refuse to bow to the modern Baal, even if greater wonders should be performed before us to prove the theories which we know are utterly contrary to every fundamental teaching of the Bible.

Berrien Springs, Michigan

The Church in Europe

FREDERICK HASSKARL, M.A.,B.D.

The Living Word of God

WHOEVER regards the Bible as the Word of God is always interested in what anyone has to say or write about it. Whoever realizes that it was the Word of God, which brought forth the great Protestant Reformation of the Sixteenth Century is bound to be captivated by a strong word, born of Holy Scriptures, in its defense. Not that the Bible needs to be defended. It has always been its best advocate!

However, a humble word from the lips of one of God's plain folks in reference to its saving power, as well as the Christian scholar's spiritual reaction to its soteriological and regenerating dynamics, are always welcome to one who thankfully confesses of the Christ as Lord and Saviour, "Thou hast the Words of Eternal Life!"

This time it is the Christian Scholar. Indeed, it is the eminent pastor and preacher of the world's largest Protestant Church, located in one of the world's largest and most important capitals. It is D. (Dr. of Theology) Bruno Doehring of the Cathedral in Berlin, Germany.

Dr. Doehring is the editor of *Der Lutherring,* a magazine—as I translate its subtitle—"for active Christianity based on the principles of the Reformation."

In his leading article for January, he centers his thoughts on that significant passage from Jeremiah,

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart; for I am called by thy name, O, Lord God of Hosts."

At once Dr. Doehring leads one into the heart of the matter:

"Thus the prophet converses with his God. That means, he is lying in prayer before Him. He speaks and God speaks. It is not he, but God who has the last word. That indeed is the significant fact, whereby one can always recognize the Words of God. They are always final, determinative, sharply limiting, that is, sharply defining Words. If they are to be efficacious in man, man discovers their absolute finality. Man speaks first, God last. If last, then always. That means to say, he receives the Word of God and may proclaim it as such. Such Words prove themselves to be the truth. To be sure, they do not always find a welcome, so that the masses are delighted with them. However, wherever one recognizes a great crisis, wherever there is real hunger for life, there the Word of the living God works miracles."

Then follows a detailed description of the difference between God's Word and man's word.

"To ask for God's Word is to ask for God Himself. For it never becomes efficacious except through God Himself. Therein lay the outstanding characteristic of God's Word in comparison with any word of man. The Words of the great sages work through themselves. One may know many a lofty and beautiful saying, but one does not need to know who its author is. For its effect is not dependent upon its authorship. But it is absolutely otherwise with the Word of God. We are accustomed to call the Bible the Word of God. Correctly so. The Bible itself assures us fully and completely, that the men who wrote did not write under any literary pressure for the sake of literature, nor were they motivated by any human reasons, but, as they themselves witness. 'the holy men of God spoke as they were moved by the Holy Ghost.' In other words, they were conscious of the fact, that they were exclusively in the service of the living God with what they wrote. God had spoken to them, therefore they could, they must, so speak as it was given to them to do so. Just this firm foundation guarantees immortality to the Bible."

Here follows a thought that should be flashed in letters of fire across the horizon of our troubled times:

"This unique Book shall always still man's hunger for life. It must be the food for all whose purpose is to meet the profoundest

needs of humanity. That is to say: As soon as it comes to the last and the deepest in man, then must the living God be heard. For if man discovers that something has touched the very depth of his soul, the cry for God awakens spontaneously. And this does not happen seldom. It takes place so mightily, that the one concerned never thought such power was possible. Then it is realized how utterly futile every word of man is. Of course every earnest and well-meant word of man has its beneficent effect. It is appreciated. But the place where it should have effect dare not be too deep. For then it falls short. When depths are struck, when it comes to last things, God alone must and God alone can speak. And because this is so, God's Word—Holy Scriptures—steps in with God Himself alone and present!"

We all have met that type of preacher who is forever talking about problems. In the course of a sermon one-half hour long, we are sometimes amazed that it is possible for a man to raise so many questions without giving a definite answer to a single one. We wonder why there are so many empty pews! Dr. Doehring gives good practical theology to these brethren, when he continues by saying:

"For the correct use of Holy Scriptures, this knowledge, yes, this conviction is absolutely necessary. How many of us are still puzzled by the uniqueness of this Book? We have tried to use it. We have found also many a Word that made the deepest impression on us. But it remained *word,*—printed, written, read or heard word. As such it moved us to consider, even forced us to an inner self-argumentation. Yet that the living God spoke to us in this Word, remains an 'unexperienced' experience. Thus the Bible is for *such* of us a book, worthy, in the fullest sense, of veneration; still it is not the Word of God. Why? The answer is simple: *They have not opened to God the very last depths of their souls. One cannot 'dicker' with God. God is absolute and demands the absolute from man.* God lets men 'dicker' to their hearts' content. God permits them to meet together and to compromise in utilitarian fashion. But when a matter strikes home to me, all of man's knowledge and power cannot feed my soul, I am left hungry, I am left standing on sand. This critical moment comes in every life, if one hears God speak or not. Nevertheless, God speaks. I have heard God speak to me. The proof is, that His Word is to me food of life:

'Thy words were found, and I did eat them.'"

(To be continued)

Wilmington, Delaware

Current Religious Thought

The "New" Psychology

Professor Herbert W. Magoun, Ph.D.

THE new psychology, so-called, is merely a modern form of monism. In it all human phenomena are reduced to the level of physics and chemistry. Instead of the long accepted trinity—body, soul, and spirit—of the Y. M. C. A. triangle, a single material substance is postulated. That substance is supposed to have various physical and chemical reactions. The brain is therefore represented as secreting thoughts somewhat as a flower secretes honey.

One recent text-book (Titchener) says that *"the scientific attitude, . . . has emerged very slowly from that mixed medley of superstition and knowledge and belief and practical interest for which we have no better* name than **common sense."**

After a few words of explanation, its author observes. "Science aims at truth; it deals with facts," etc. The implication seems to be that common sense is out of date and worthless. A few pages later, he says: "Matter, . . . is simply the inclusive name for all the forms of energy." The psychologist, we are then informed, does not assume "any active or perduring mind in the background: for him, mind is simply the **inclusive name of all these phenomena."**

Further along, we are told that *"the psychological observer is badly handicapped by*

common sense, which has long drawn a distinction between the method of psychology and the method of physics." The author admits that "Common-sense psychology is very old" and intimates that his is very young. And yet he would have us believe that his is the only one worth having!

Science is thus used as a club (stuffed) to coerce the reader into the belief that this new offshoot of materialism is something real and trustworthy rather than a mere phantasy born of the desire to be rid of the supernatural and also of all obligation to recognize a supreme Authority, to which men owe allegiance and filial obedience. To a believer it appears like a befuddled attempt to account for things on a natural basis so as to escape all Biblical teachings and thus set up a scheme that will admit forbidden pleasures.

This new psychology has almost nothing to say of the Will, although that faculty is the most important element in man's mentality. It is his only moral attribute. And it either makes him or breaks him. To deny its freedom, as modern psychologists frequently do, is to deny what they themselves prove by trying to prove the opposite. They choose to ignore whatever makes its freedom plain and merely emphasize abnormal cases which obscure its freedom. That very choice is proof positive that their wills are free; for they will not consider with care anything that disproves their point.

Furthermore, this psychology constantly confuses things that differ. They are common enough. Caution looks like cowardice. Thrift resembles penury. The sublime is but a step from the ridiculous. Righteousness at any cost is outwardly like peace at any price. Effect is accordingly put for cause. Base motives are attributed to men actuated by the best of motives and the highest principles. The worse is made to appear as the better reason. Duty is declared to be merely a stronger impulse due to fear. And the whole moral atmosphere is obscured, conscience being ignored.

What, then, can this psychology do with a man who three times in the course of his life sacrifices his ambition for conscience's sake, although he knows exactly what is involved? He must either desert his principles or forego the promised advantage. The first time this happens, his word is the thing involved. He has been made principal of a grammar-school on condition that he will stay through the year, and he has accepted that condition. But at the beginning of the spring term he has an offer at double his present salary to do the one thing that he wants above everything else—to teach Greek under Mr. Collar in a high school. What is he to do? He keeps his word.

Is he rewarded by getting an appointment to fill the vacancy in the high school the next year? He is not. He is reelected to the same undesired place, and the man who had left them in the lurch and thus caused the condition to be made in his case is given the job! Pleasant experience, wasn't it? Well, it sends him ultimately to the Johns Hopkins University and a Ph.D. degree. Does he foresee that outcome? Not for an instant. He sees only that he has performed an extremely disagreeable duty, and that the school board has rubbed it in. It will be many years before he realizes that had he been false to his trust he never would have climbed any higher than his first ambition. Was the impulse to lose all stronger than the impulse to get what he wanted? What was it that held him true? His conscience backed by his religion.

The second case is not much different. He is at the university and is invited to join the *Kneipe,* learns that the invitation is an honor, that the younger members of the faculty belong, and that they drink beer till the barrel is empty, even if it is well past midnight. They meet Saturday nights. What shall he do? He thinks it over. Joining practically guarantees his future. The men who join will get the plums. Those who do not will take the leavings. That means that his struggles and sacrifices ever since he left his New England home to work his way through a western college will be thrown away. The prospect is positively sickening. He is a teetotaler. He sticks to his guns.

The outcome is exactly as he had expected, and he finds himself in a little college on the frontier doing two men's work at starvation wages. He has one consolation—an ideal combination of studies to help him solve a single item in a world riddle that has baffled scholars for about twenty centuries. He works at it daily and finally spends six entire weeks on a single line of Horace. He finds the elusive element and incidentally gets the clue to the solution of the entire riddle. It amounts to little more than a common-sense differentiation of things that differ. He makes that differentiation and solves the riddle. Twenty-five years later, when he

has discovered that everything in the native authorities tallies perfectly with his solution, he realizes that if he had had scholars and books to consult, when he deplored the lack, he would have failed as all others had failed, because he would have been kept in the same old rut. The solution was on lines wholly different, and he had them. If his book is ever published, what then?

The third trial comes at about this time. A coveted honor is almost within his grasp. Once more his conscience says No. He obeys, and others tell him that they admire his courage or that they admire a man who can live by his principles in this world. He wonders at it, for he sees but one thing—he has done only what it was his duty to do and has merely been honest. Did his brain secrete that idea by physics or by chemistry?

If you say that the illustrations are all very well but prove nothing, since they are probably suppositional and no man can possibly know what another man's motives really are, the answer is easy enough. All three experiences are genuine, all three occurred in the life of one man, and they have been related with accuracy. How do I know? I am the man.

Can this new psychology explain the restraining force of my conscience? Was it like the thing that Behaviorism calls a dog's conscience? The dog knows that his master will be displeased and may scold or whip him, and that is all his supposed conscience amounts to. It is merely dread of the consequences. I dreaded the consequences too; but they were the consequences of doing right. Is this new psychology true psychology? Is it really new even?

Calling a thing new does not make it so. "New Thought" is new only in the sense that it is a strange combination of New Testament and heathen teachings. Some of the latter go back to the Egyptian Book of the Dead, which is thousands of years old, and some of them are found in the Hindu *Vedānta,* which is supposed to be the acme of human wisdom. The object is always the same—to be a superman. The new psychology is equally pretentious. It is nothing more than the materialism of the ages gone to seed.

With all our boasted progress, the new psychology is inferior to the old. In fact, we ourselves are still inferior in some ways to those whom we call the ancients. Their eyes were better than ours, and their ears were better as well. They could read sentences in which there was no separation between words and there were no punctuation marks. We cannot do that. The Hindus heard a difference in the n's of such combinations as in, inch, ink, etc., and they represented them by different characters. That is why Sanskrit has a dental, a lingual, a palatal, and a guttural *n,* besides a modified nasal called an *anusvāra,* or five nasals in all plus m, which may be similarly modified at times. We recognize just one n, although three of them are distinctly sounded in English.

Again, the Hebrews had, used, and felt a smooth breathing. *Aleph* is that breathing. It is not a, as one would naturally suppose. We ignore it, because we do not know what else to do; but a Japanese would have no difficulty with it, because he has just such an element in his own language.

A new language means a new brain in a sense. That is why an American missionary's small boy will respond quickly if addressed in English or in Japanese, but puzzles his father by remaining silent if the two are mixed. He cannot use those different brain grooves in combination. He will overcome the limitation in time; but no brain secretion will be the cause. His own broadening point of view will be responsible.

Intensive language study might help the proponents of this new psychology, because it would make them think. They now disregard all fine distinctions, group together things that differ (usually phenomena), dub the combination something that lies back of the phenomena, say confidently, "This is science," forget that not science but camouflaged philosophy is the thing they are using, put effect for cause, or miss the point altogether. They even suggest the small boy who imagined that the counterweight on the driving-wheel of a locomotive was the thing that made it go.

Fine distinctions escape them, because they do not consider the content of words. A monument is called in German a *Denkmal,* a "think-once," while an intent, purpose, or thought in Greek is an *ennoia,* an "in-mind." It never means "mind" in its proper sense, although it can be used where we loosely employ the word mind in place of purpose. The Greeks did not make mistakes of that sort. Our scientists do so constantly, and the novice, not knowing what to think, is led to stop trying to think. Is it any wonder that so many college "grads" are muddle-pated?

What else can they be when confusion is instilled into them by false teaching?

If some men have never learned to say No to themselves, it proves nothing but their own neglect, since other millions have learned to deny themselves, to resist temptation, to avoid evil, to recognize sin, and to hate it. If men deny the freedom of the will, it looks like a poor excuse for self-indulgence or a determined effort to stifle conscience and get rid of it. The very fact that we possess such a faculty refutes their contentions. It enables us to know that there is such a thing as right and such a thing as wrong, and that it is right to do right and wrong to do wrong.

The uncertainty centers about the concrete act. Is this particular thing right or wrong? The fact that he always asked himself this question explains all the puzzles of the politicians about "Teddy." Consequences did not concern him. Right and wrong did. When he had killed himself politically, as the politicians saw things, the people came to see his honesty and therefore trusted him. Then he became a long-headed politician in political phraseology.

If we do right, conscience approves, and satisfaction follows. If we do wrong, it disapproves, and unrest follows. If the will is not free, conscience is an illogical monstrosity. It is there, and it torments. Why? Because we are free to decide and therefore responsible. If the strongest impulse is toward something wrong, the restraining hand of duty must be heeded, and it can be, as every Christian knows.

On all such points the Bible is crystal clear. It recognizes and condemns sin. It does not represent man as a monad that works like a machine but makes him complex—"may your spirit and soul and body be preserved entire" (A. R. V., 1 Thess.5: 23). It therefore justifies the Y. M. C. A. triangle, which represents man as a trinity, or threefold being. Some of its teachings may seem strange at first, but they are in complete accord with common sense.

Fourteen different Hebrew words are used to refer to the body; but that is because it looks at things from different standpoints. We say "a dead body," while it says "a dead soul." Why? Because the body is bereft of its soul at death. Its material substance is still there, all of it. The soul that animated it is gone—dead. Death in Hebrew always connotes a sense of separation of some sort. Hence the soul is the thing that is dead, separated from the body.

In Greek a single word is used for the body as in English, unless the surface of the body is meant. An English translation is almost sure to obscure fine distinctions; for Hebrew and Greek both have a way of being explicit, even where we avoid the point. We say "the fruit of the body," but the Hebrew specifies what part of the body. It follows that the use of so many words does not invalidate the position already taken that the Bible recognizes three things in man. It does in a way that is unmistakable.

For soul it has a single word in regular use. The curious thing about that word (*nephesh*) is the fact that it really means "animal soul." The Greek word which corresponds (*psuche*) has a similar meaning. Both imply that animals have a soul. In fact, a "living creature" in Genesis is a "soul of life" (*nephesh chayyah*), and the same expression is applied to man in chapter 2:7. The implication is clear. The life in a man or an animal is due to a something which we call a soul. That something characterizes the animal kingdom. Plants have life and a cellular structure, but not the thing which enables animals and men to experience sensations of heat and cold, wet and dry, pain and pleasure, etc.

Memory is a function of that soul. Animals remember. A Boston terrier hid a bone in a stone wall. When the family returned with him the next summer, he recalled that bone. He could not find it and sat with his head on one side in an attitude of perplexity. Suddenly he rushed off in a new direction and returned with a look of triumph. He had that bone. I saw it all myself. His successor makes eyes at me but barks at my wife to get results. The appealing eyes affect me. The barking does not. The dog knows it and acts accordingly. It is a mild sort of reasoning.

In our translations of the Bible both of the above words are sometimes rendered "life," since that word occasionally comes nearer to the basic idea. It is not to be wondered at, since words in different languages often overlap. No two ever exactly agree. We forget that the soul is the life carrier. They did not. Note also that no moral quality is ever attributed to the soul. Nothing but spirits have the qualities of goodness and badness.

It is astonishing how much the Bible has to say about spirits. The regular Hebrew word is *ruach*, the Greek one *pneuma*. Some loose translations have been corrected in the revisions. There was need of it. Another Hebrew word, *neshamah*—it seems to have no satisfactory equivalent in English and is translated "soul" once and "spirit" twice—appears to have reference to a human soul as distinguished from an animal soul. In other words, it includes more than the life-carrying element.

If you wonder why the Bible makes so much of the spirit, it is because that is the moral part of our nature. It is the thing that enables man to distinguish between right and wrong, to reason abstractly, and to worship his Creator. It is the one element that distinguishes him absolutely from the animals, which have so much in common with him. They are creatures of impulse and unmoral. They are of this world and perish. Man is immortal, and he is either moral or immoral, unless he lives as a mere animal in ignorance of what is right and proper. Man has a will, and his will lifts him above all the animals and makes him supreme, the object of God's love and care.

The mentality of animals includes only such matters as the soul alone is cognizant of; but the mentality of men includes not only all such things but also those belonging to the spiritual realm. Men have a mind, a power to think, to discriminate, to choose, to be conscious of self, to weigh motives, to deny self and do right, to feel remorse if wrong is done, to sympathize with those in distress, and to worship God. In this sense men have a dual nature, body and mind, but mind is complex, since it involves both the soul and the spirit. The Bible recognizes this; for it says, "piercing even to the dividing of soul and spirit" (A. R. V., Heb.4:12).

Consider this fact. A living body must consist of organic tissue plus a something else, call it what you will, soul or life. It is inevitably plus, and the fact cannot be dodged. It takes the organic matter provided in food, selects therefrom just what it needs, builds or repairs the body, and ceases its functions only when death intervenes. It is therefore the thing that is directly affected by death, as the Bible distinctly recognizes. The various mineral salts that go to make up the body and the approximately seventy per cent of water are still there; but the thing that controlled and vitalized their composite substance is gone. Its departure constitutes death. Bacteria then destroy the body, and the gastric juice will destroy the stomach which secreted it. That, at least, is what an old army surgeon told me on one occasion when the question came up.

Men and animals have this plus something in common. In both death works in precisely the same way. The power to perceive by the senses departs, motion becomes impossible, muscles grow limp and then rigid, and only "a lump of clay" remains of what was once an active, living, sensitive creature. The analogy is complete. The same phenomena attend both kinds of bodies in life and in death. Moreover, some animals show an amazing intelligence. Wolves do team work in relays to exhaust swift antelopes. Dogs learn to understand what is said to them. Elephants pile lumber hour after hour with almost perfect accuracy. And some of them practice their stunts by themselves for circus performances.

Within certain limits the same phenomena attend the mentality of both men and animals; but the human mind is vastly superior, because it is made up of soul plus something else, and that something else is vital. Call it spirit, wind, breath, or what you will, it is still plus, and it is still vital. So vital is it that the fact cannot be done away with by sophisticated reasoning put forth in the name of science. Its activities may involve physical and chemical elements; but such things are results, not causes, of its action, and its phenomena cannot be studied or understood on any such basis as chemical action or reaction. To assert that they can be is to be guilty of illogical and wilful blindness. It is the act of a person who cannot or will not see things in their right relations, because his own self-will dominates his life.

Much is now being said about self-expression. All sorts of people are trying to attain to it in all sorts of ways. None of them seem to be aware that self-expression never brings happiness that lasts, never has, and never can, unless it is firmly yoked with self-denial. Solomon had his fill of it and decided that it was simply vanity, a striving after wind, a vexation of spirit,—in short, a delusion and a snare. Those who turn their backs on pleasure, the usual goal of self-expression, in order to serve their fellow men, and seek their self-expression along that line, presently discover that the happiness they

have abjured for service is following them close at their heels. Then it dawns on them that if thorns line their pathway they are the thorns of bushes which bear perpetual roses. Moreover, those surrendered pleasures begin to seem sordid and mean. Altruism is the highway to true and lasting happiness, and it is a *sine qua non* of blessedness.

Can physics or chemistry or both together account for such things? Our new psychologists must believe that they can if they know anything whatever about such experiences. The chances are that they do not, because they never surrender their own self-will. Can the brain secrete blessedness as a chemical reaction to conscious self-denial? In this domain new psychology is hopelessly lost. Of the things of the spirit it knows nothing. It desires to know nothing, and its wish is granted. That, however, is its misfortune, since the ultimate outcome is a hopeless and helpless pessimism. A certain fleeting joy attends it for a time, but the end is deplorable, a lonely blank, an empty nothingness, a weariness and disgust with life itself.

Solomon is not alone in his verdict. "Maggie" Mitchell, for many years the "idol of the stage," is reported to have said in the end, "It is a dog's life." Adulation had become her very existence. When it ceased, nothing remained. Of "Beau" Brummel, the pet of kings, a similar report is made. Others envied him, but they little knew the price he was paying. He had to furnish constant adulation, to watch his every word, his dress, his manner, his every motion, and his facial expression. It finally became nauseating. He was a slave to his environment, and, instead of serving his day and generation, he was serving only himself, and doing it by flattery.

The human mind is a threefold instrument. It takes cognizance of things, it considers them, and emotions of some sort are aroused. Then, as a result, there is an inclination to act. If that were all, the strongest impulse might always win. But that is not all. The element of ought or ought not is always present in a normal healthy mind. If the conscience has been stifled or lulled to sleep, no such element may be present; but such a mind is neither normal nor natural, being the result of an artificial training. The bare fact that all savages have "taboo" in some form proves that a normal mind knows that some things simply must not be done. It is a crude recognition of the fact that right and wrong are realities. Will chemistry explain the matter? Does the brain secrete such ideas? They are innate.

Contentment of mind is impossible, unless one's acts are right, but no one ever foresees that fact. It is known from experience only. Some people never learn from experience. Others do learn, but the fear of consequences has little to do with virtue, or righteousness. A dog's so-called conscience is merely the fear of his master's displeasure, nothing more. He envisions a scolding or a whipping and cringes. Righteousness, as a matter of sheer necessity, is the deliberate choice of right in the face of allurements to do wrong. Gain may be the lure, or it may be pleasure, but both must be resisted if virtue is to be had, provided any element of wrong is present. The fact is basic.

Do the proponents of this new psychology recognize any such thing? Hardly. They dodge it consistently. "Science" is their field. Moral elements are out of sight. They belong to the spirit, to the will, and that is glossed over.

Men crave to be "up to date," to know "the latest," to keep up with the procession. Hence many accept this new fad—that is what it really is—and sell their birthright for a mess of pottage. It gives them a fleeting sense of superiority over "old fashioned" people, but they will pay a fearful price in the end. Their "progress" is really retrogression, and permanent satisfaction is an utter impossibility.

Belmont, Massachusetts.

One of Many Such Letters

BECAUSE of reduced income I thought I could not renew my subscription for this year, but because I can bank 100% on all its statements, unlike so many other publications, I have concluded I cannot afford to miss its illuminating articles and so I enclose $2.00 for the current year. Dr. Sloan's editorial on the Holy Bible in the January issue really pays for the year's subscription, and Dr. Keyser's "Comments" makes it Gospel measure, full and overflowing.—*Rev. G. L. Tufts.*

Evangelizing the Filipinos

NORMAN H. CAMP

THE Philippine Islands afford at present a wide and effectual door for the distribution of evangelical Christian literature in the English language. For many years, until 1930, Spanish was the official language in the Islands; but now the English language is taught in all the public schools, and is read or understood by nearly one-half of the population.

The younger generation, especially the student class, read and speak English and are anxious to secure suitable reading matter in that language. "In 1928 there were 1,111,509 pupils in the 7,311 public schools, with 293 American and 25,958 Filipino teachers. There were 655 private schools with 84,685 pupils and 2,823 teachers. The state supported University of the Philippines in 1928-29 had 5,698 students."

A missionary of the Student Center in Iloilo tells of the difficulty in finding suitable books for the young people to read. She writes: "I have been more and more impressed as time goes on with the need of building up a library at the Student Center, and I am convinced that this is one definite way we can serve this great student community. I long to put worthwhile books into the hands of these thousands of students and teachers who are guiding their thoughts. The people who have been to school all use English. They learn to read, but they have no place to borrow or even buy books."

Another missionary writes: "English is being spoken by a rapidly increasing number of people in the Philippines. The majority of the younger generation speak it now, and it is the best means of communication in the Islands. I think that the printed page is one of the best ways at our disposal of spreading the Gospel message."

In view of this "Open Door" and "Golden Opportunity," the Bible Institute Colportage Association of Chicago, founded by D. L. Moody in 1894 for the purpose of publishing and distributing evangelical Christian literature, is undertaking to supply the large demand for books, tracts and Scripture portions in the English language. One native worker writes from Manila to ask "if there is any fund for the supplying of books from the Moody Colportage Library free for English-speaking students in the foreign fields," and then he tells of the great need there. Another writes: "We do so want to scatter the Word in printed form where we cannot penetrate in person." Still another says: "Thank God for the books that you have furnished me. These and the tracts have opened the minds of the people about the truth of the saving grace of our Lord Jesus Christ." Such expressions come from native Christians who are anxious to distribute wholesome evangelical literature, and thus be a help to their own people. Shall we not give them the "Bread of Life" ere they perish?

While there is a growing demand for such Christian reading matter in the English language, such as is published by the Association, there is also a growing tendency among the Filipinos toward materialism. These are perilous days for them. Many have revolted against the ecclesiastical domination and tyranny that has prevailed in the Islands for the past three centuries, but have not yet heard or believed the Gospel for Christ which alone is "the power of God unto salvation." Free thought, theosophy, spiritism, atheism and skepticism are winning many of the intelligentsia and supplanting the power of the church. One observer sees the present critical situation as a challenge to Christians. "There are those," he writes, "who are catching the vision, and all are open-minded and willing to see and listen. . . . I know of no place where people, particularly young people, are so eager to know, and so persistent and pertinent with their inquiries."

One argument for the inspiration of the Bible is that it adapts itself to every individual, with a power unknown to any other writing. "Surely Paul must have been a Bechuana man," said a convert of that race to Dr. Moffat, the missionary. "How can that be?" he asked. "Because when Paul speaks he turns Bechuana man's heart inside out." Could more conclusive testimony be given that Paul spake the universal language of the soul, that his words were sparks from the true light which lighteneth every man coming into the world?

THE PULPIT

James M. Gray, D.D.
I. M. Hargett, D.D.
Elmer Ellsworth Helms, D.D.
Floyd Tomkins, D.D., LL.D.
Milton Harold Nichols, D.D.
Walter D. Buchanan, D.D., LL.D.
Clarence Edward Macartney, D.D.
Rev. Carlton R. VanHook
Thomas S. Brock, S.T.D.

"By Faith, Abraham!"

T. C. Horton, D.D.

By faith, Abraham, when he was called to go out into the place which he should afterwards receive for an inheritance, obeyed: and went out, not knowing whither.—Hebrews 11:8.

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. . . . So Abram departed, as the Lord had spoken unto him.—Genesis 12:1,4.

BEHIND is Noah who lived 420 years before. The sons of Noah had separated; Japhet had gone northward to populate Europe and Asia; the sons of Ham had gone southward over the fertile plains of Chaldea and—under Nimrod—had built cities and temples, cultivating the arts and sciences beyond their fellows; and into this country came Terah, a descendant of Shem, and took up his residence in "Ur of the Chaldees" (Gen. 11:31).

Here, among the luxury and licentiousness of the heathen capital, for the "Hamites" had become idolaters (Josh. 24:2), Abraham was born. But in every night in history there is a ray of light. God never forgets His creatures. The "God of glory" appeared to this man Abraham (Acts 7:2). We are not told in what form—whether as the "Angel of the Covenant," in a "Flame of Fire," or as He appeared to Moses, in a "Burning Bush," but we do know that the manifestation was unmistakably clear and distinct and that Abraham never questioned that God had spoken to him (Rom. 4:3).

Abraham stands alone, the man of destiny, the most sublime of all the Old Testament characters, in whom God saw fit to unite the destinies of Jew, Gentile and the Church, and to make him a channel of blessing to the whole world (Gen. 17:1-18).

The call of God to Abraham was *imperative.* "Get thee out of thy country" (Gen. 12:1). There was no time for trifling. If anything was to be done it must be done at once! If anything was to be saved, he must hasten (2 Cor. 6:2). But Abraham lagged at first. He tarried at Haran with Terah, his father, and Nahor his brother (Gen. 11:31, 32). It was not until the death of Terah broke the tie of human relationship that Abraham became fully obedient.

God had to take Terah away from Abraham and He sometimes has to take away from us things that hinder our obedience to His call—friends, business, property, health,—anything and everything which may become a snare, for perfect obedience demands the surrender of *all!*

The call of God to Abraham meant separation, and this is the key to Abraham's life, —separation from country, kindred, home! It meant launching out alone with God; being willing to become the butt of ridicule; going contrary to the wisdom of men; adjusting life to the new conditions! No! It is not an easy thing to obey God, but it is a blessed thing, and this Abraham found to be true.

The call of God to Abraham meant danger. He knew not when he was to go; knew nothing of the reception awaiting him: nothing of the privations; nothing of God's manner of working; but *he obeyed God!* He committed himself absolutely to God, and this complete surrender is the very foundation of a life of faith.

Reason has its place in our relation to God, for it is necessary that we use our reason to acknowledge God's right to rule; to determine whether or not the command be from God; to decide what the command includes; but God's demands are not subject to the approval of our reason. He may not give us any reason for the entire submission of our wills to Him.

God gave no reason to Adam and Eve for His command concerning the tree of good and evil; nor to Israel concerning the blood on the doorposts. If God gave a reason we might not be able to comprehend it, and to *wait for a reason* before obeying God would prevent prompt action. *God's command* ought to be reason enough. "Ye are my

friends," said our Lord, "if ye do whatsoever I command you" (John 15:14).

God called Abraham "out of" and "into." So the sinner is called out of sin and into light (1 Peter 2:9). Men who stop to counsel with their fears, or with flesh and blood, before responding to a call of God, often find, to their sorrow, that they have lost the golden opportunity.

Obedience should be immediate, as it was with Paul: "But when it pleased God . . . to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood . . . but I went into Arabia and returned again unto Damascus" (Gal. 1:15-17).

Obedience should be exact: "For see," saith He, "that thou make all things *according to the pattern* shewed to thee in the mount."

Obedience should be habitual: "For I do always those things that please Him" (John 8:29).

Obedience should be from the heart: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you" (Rom. 6.17).

The whole subject may be summed up in the command of Mary to the servants, "Whatsoever He saith unto you, do it" (John 2:5).

The walk of faith is very practical. Abraham went out "not knowing." He kept on "not knowing." He went where God directed and he went as God directed. Every day brought its surprises and he was led on, link by link in the chain, until the day when, with knife in hand to slay his beloved son, in obedience to the command of God, his vision was clarified and he saw the plan and purpose of God in substitution and resurrection (John 8:56).

The Paradox of the Pilgrimage of Faith

The walk of faith calls for conformity and non-conformity. Abraham was in no sense conformed to the customs of those around him, but he was conformed to God's plan. So the Christian pilgrim must never be conformed to the world, its maxims, its rules, its ways (Romans 12:2).

There is certainty and uncertainty in the walk of faith: uncertainty as to where and how, and when, God may call us, lead us, use us, supply our need; but certainly that He will lead, guide, call, use and supply (Phil. 4:19).

The walk of faith is both natural and unnatural. Nature says, "Look out for a rainy day, for number one, for the present"; but the "super"-natural life moves along a line above nature, in a different sphere, a different law operates, the "law of the Spirit of life in Christ Jesus" which "makes us free from the law of sin and death" (Rom. 8:2).

The Progress of Revelation

Abraham "knew not," yet he went on as, step by step, God made His purposes clear. He could look back and see; he could look forward and trust. Hebrews tells us that he "looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). God's promises are not all fulfilled—down here. Our greatest hopes can never be realized here. But we shall be "satisfied when (we) awake in His likeness" (Psa. 17:15).

We are "on the road;" we cannot go back; we cannot tarry; we must move on! But where? There are only two destinies! Either with God throughout all eternity; or, in the outer darkness! (Matt. 22:13).

A Peculiar and Separated People

The conquerors of the world are not warriors according to the flesh. It is "faith that brings the victory," not the sword. Abraham was the world conqueror of his age. Moses was the world conqueror of his age. Why? Because they were in line with the will of God for them (1 John 5:4).

Abraham was separated from the world by leaving all, in obedience to the call of God. Faith can only conquer as it separates itself from the world, and there are some marks that distinguish the overcomers:

(1) They are *foreign born* (1 Peter 1:23). "Being born again, not of corruptible seed, but of incorruptible; by the Word of God, which liveth and abideth forever." God is their Father; the Son of God, their Elder Brother.

(2) They keep themselves separate from others, *i. e.*, they are not yoked to worldlings in business, wedlock nor social relations (2 Cor. 6:14, 17). "And be not unequally yoked together with unbelievers; . . . . Wherefore, come out from among them, and be ye separate, saith the Lord."

(3) They do not buy what they cannot carry home (Rev. 3:18). "I counsel thee

to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and anoint thine eyes with eye-salve that thou mayest see."

(4) They are not willing to settle down and become "residenters" (Heb. 11:9, 10). "By faith he (Abraham) sojourned in a strange country, for he looked for a city which hath foundations, whose builder and maker is God."

(5) They speak a foreign tongue (1 John 4:5): "They are of the world; therefore speak they of the world, and the world heareth them; (but) we are of God; he that knoweth God heareth us."

The Crucial Test of Faith

Abraham may have been sitting in the tent door, looking upon his son, Isaac, with eyes of tender love when the message came to him from God: "Take now thy son, thine only son, Isaac, whom thou lovest" (Gen. 22:2). Not every child of God could be trusted to stand such a supreme test as this, and it is only His chosen ones that are called to pass through such a crushing crisis.

Abraham, in submissive, entire, perfect obedience, yielded to the will of God and sacrificed Isaac, as we are told in Hebrews 11:17-19: "By faith, Abraham, when he was tried, *offered up Isaac;* and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called; accounting that God was able to raise him up, even from the dead; from whence also he received him, in a figure."

Abraham not only obeyed God, but he obeyed promptly: "He arose early" (Gen. 22:3) and commenced immediately the three days' journey to Mount Moriah. One scene is before him—an altar, a sacrifice and that sacrifice his own son! So God the Father, through the ages, contemplated the giving of His own Son, and so our Lord went through his earthly pilgrimage with the cross always before Him (Rev. 13:8; John 12:27).

God had already tested Abraham and found that he loved God more than Sodom. Now God tests him to prove that he loves Him more than his own life: for it would have been infinitely easier for Abraham to yield himself a sacrifice than to take the life of his son.

But when Abraham stood with uplifted knife above the bared bosom of the sacrifice, God speaks, "Lay not thine hand upon the lad." God is always in the "nick" of time and He has provided a substitute (Gen. 22:8, 13).

What a picture of God the Father and God the Son is seen in this story of Abraham and Isaac. God spared Isaac, but He could not spare His own Son, Jesus Christ. For Him there was no substitute. He must be lifted up. He must face death. Thank God that He was willing to "die that we might live." Hallelujah! "God will provide Himself a Lamb for a burnt-offering" (Gen. 22:7); and He did, even "the Lamb of God that taketh away the sins of the world" (John 1:29).

"By faith Abraham obeyed" (Heb. 11:8). He "believed God and it was counted to him for righteousness." "So then, they which be of faith are blessed with faithful Abraham. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (Gal. 3:6, 9, 29).

Los Angeles

The Faith that Overcometh

David James Burrell, D.D., LL.D.

Upon whose bodies the fire had no power.—Dan.3:27.

WHAT was the secret of the fortitude of those young men? How were they able to withstand in that evil day? It was revealed 700 years later by the inspired hand that wrote the roll call of heroes in the Seventh of Hebrews: "By faith they quenched the violence of fire."

And theirs was a singular faith. It was not built upon any promise, however great and precious; nor on any theological dogma, however true and worth standing for; but on a personal God. In him they relied so implicitly that, whether he delivered them out of the furnace or left them to glorify him by going up to heaven in a chariot of fire, they would in any case bow at no other shrine but his.

The faith that overcometh the world is faith in the personal God who has revealed himself in his beloved Son. He stands back of all truth, all righteousness, all promises, all reliances whatsoever; he is the Friend that sticketh closer than a brother, who in evil and good report never fails those who are loyal to him.

To live or die for him, what matters it? Ours be the faith that is ever able to say, "I know whom I have believed."

For Your Scrap Book

Reverend A. Wallace Copper, B.A.

A Sketch of Emerson*

1. *Childhood.*—His forefathers were all clergymen, but gave no evidence of possessing genius. Ralph was eight years old when his father died. His mother said, "We are poor and cold, and have a little meal, and a little wood, and a little meat, but thank God—courage enough." She opened a select boarding house. The home was strict. Emerson was like other boys, for he cut school, went swimming. His Aunt Mary Moody was intellectually stimulating. He was quiet mannered and temperamentally reserved.

2. *At Harvard.*—Emerson was in need of money. He served as the president's messenger and waited on tables. He won an occasional scholarship. Toward the end of his course his health failed. There is not evidence of any great brilliance. He was exceptionally poor in mathematics, but believed in solitude and meditation. In his junior year he began to keep a journal which he called his "savings bank." In his second year he participated in a student rebellion. While at school he was secretary of the literary society. He was determined to study for the ministry, but later was not certain as to what to do with his life. During the last winter at Harvard it was necessary for him to earn a living on the side by teaching. He spent much time in the library.

3. *Character.*—Every man lays the foundation of his character and on it builds his ultimate philosophy. The foundation of Emerson's character was religious. He proceeded upon the assumption "God is."

4. *Teacher.*—In a literal sense Emerson had nothing to teach. He could not offer a body of truth, but a technique for its discovery. Education consisted in invigorating imagination. Man imagining is man standing on his feet, flying along. The higher he flies the lonelier he is—he must make intelligible to others what he apprehends. In this sense Emerson was a teacher.

5. *Personality.*—Coventry Patmore says, "Emerson was a sweet and sunny spirit, but the sunshine was that of the long polar day which enlightens but does not fructify."

6. *Spiritual Values.*—Emerson believed every fact in the outward spiritual world had or might have a spiritual counterpart. Man thinks he sees a star and forgets that in a more than figurative sense the star sees him. The light that comes in must be the energy that goes out.

* Ralph Waldo Emerson by R. M. Gay.

Notes on John Keats*

1. John Keats was but fourteen when his mother died. So deep was his grief, so great his desolation he hid himself under his master's desk, unable to cope with his first great sorrow.

2. The artist's temperament without the artist's power to create fills our sanitariums with neurotics. John Keats had an artist's power to create.

3. It was not until he had nearly completed Clarke's School that he became intellectually awakened. It came suddenly. Books became a part of his life.

4. His mother's death shook his world to its foundation. It broke his life to bits. His intimate experience with sorrow started his intellectual faculties functioning as never before.

5. He read everything he could lay his hands on and he read with an extremely eager and brilliantly active imagination. Clarke believed in the last few months he exhausted the school library. He took the prize for the widest reading.

6. Spencer's *Fairie Queen* so fascinated him he started to write poetry. He wrote "Imitation of Spencer." He learned to write poetry very slowly, for he was not precocious.

7. A boyhood friend said of him, "he was an idle, loafing fellow, always writing poetry."

8. When his grandmother died he wrote a poem on her death. Up to this time his poems were frolics. Now the boy in him is sinking down where it can rarely be found. The boy in Keats is fading and giving place to the man.

* John Keats by Amy Lowell—Vols. I & II. Bare Souls by Bradford.

9. In the lecture room John Keats would sit on the window seat and peer out into space. He reminds us of the caged bird, of Sterne's, repeating over and over again, "I can't get out."

10. What did he look like? George Matthew, his friend, said: "A painter or a sculptor might have taken him for a study after the Greek masters. He looked like Mercury on a heaven-kissing hill."

11. John Keats, consumed by the passion to create great poetry, burned out his life at twenty-five. When he heard the misfortune of his life he said, "He will have the pleasure of trying the resources of his spirit." There came a day when his own resources were called upon to stand the test.

12. In the middle of his letters he would burst into poetry. He said, "I cannot exist without poetry." He always wanted to be thinking, to be feeling, to be reaching out, grasping for more truth, more splendor.

13. In his childhood he was possessed with the idea to create beauty, to pour out unlimited splendor that would stir the world to live.

14. He knew his power. He said, "I think I shall be among the English poets after my death."

15. He wrote, "A thing of beauty is a joy forever." The proud conclusion of a noble poem was:

> Beauty is truth, truth beauty, that is all
> Ye know on earth, and all ye need to know.

It was love and glory that killed him.

Wolfgang Goethe

WOLFGANG GOETHE said it is not necessary to travel all over the world to make sure the sky is blue everywhere. He also declared, "The real love of truth shows itself in this, that one knows how to find and cherish the good everywhere." His value to the scientific spirit rests in far broader grounds than any mere detail of scientific research or experiment. No one cultivated or practiced more than he the attitude of vast, unprejudiced curiosity, of eager search and relish for pure truth, independent of all consideration of party or consequences of practical bearing. It is this spiritual latitude which Matthew Arnold means when he calls Goethe the greatest poet of his own time and the greatest critic of all times. Sainte-Beuve in the second volume of *Causeries du Lundi* said, "Goethe understood everything in the universe, everything except two things, the Christian and the hero." No human being was more susceptible, than Goethe, to the beauty of the world.

Charles Lamb

CHARLES LAMB said, "I love to lose myself in other men's minds." He did not believe a book was anything unless you made a friend of it and took it into your heart, your life. His Shakespeare, his Beaumont, his Thomas Brown were his friends. Before he sat down to read them he offered thanks. With Charles Lamb, it was not just simply grace before a meal, but also in the presence of a good book, for a good friend, a moonlit ramble. He tried to solve the insolvable mystery of the universe by those two delicately related keys of love and laughter.

Wordsworth

WORDSWORTH reminds us it is not difficult to write as Shakespeare wrote if we have Shakespeare's mind.

Faith

PROFESSOR CLIFFORD said, "I have seen the sun shine out of the soulless heaven and I have felt lonely because the great companion was dead."

Renan said, "O God of my youth, I long to return to thee in triumph. I have seen the temple crumble stone upon stone and in the sanctuary is no longer the echo. I would beat my breast if I could hear again that beloved voice that once so impressed me."

Bradford Torrey used to say, and it is no doubt the experience of all naturalists, that if he went to look for a special flower, he saw only flowers and was quite oblivious to birds. However, on bird days a rare blossom passed unnoticed.

Man cannot afford to be a naturalist, to look at nature directly, but only with the side of his eye. He must look through and beyond her.—*Henry Thoreau.*

Nature in all her workings has other things to think of than our good or ill.—*Leopardi.*

Young People's Department

Reverend Harold John Ockenga, B.A.

Topic for March 13

Jesus, the Way

Earl E. Allen

Scripture: John 14:1-6; John 10:1; 1 Cor. 12: 27-31; 13.

JESUS said to His followers, "whither I go ye know, and the way ye know," but Thomas was not at all sure about knowing the way. He came back at Jesus with the denial of such knowledge. "Lord, we know not whither thou goest; and how can we know the way?"

How anxious are we to know the way—the way of true worth and accomplishment? Thomas was a doubter, but was not his doubting a sign of his eagerness to know truth? If we have doubts what are they doing to us? Are they leading us nearer to the truth, or are they drawing us further adrift upon a sea of chronic unbelief?

This age is peculiarly an age of doubt—doubt of almost everything. Thomas's doubt led to the truth of Jesus; but much of our doubt today leads away from Him. Thomas's questioning brought Jesus' reply, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." Here is an answer for the doubters of the present. Jesus the way and the way of Jesus offers to us spiritual direction and guidance in the confusion of modern doubt.

1. The Way of Truth

a Thought about Truth. What we think about life makes much difference with our way of living. We cannot oppose our thought life and our life of feeling and emotion and live a victorious Christian life. If we are weakly Christian it may be because the vital truth of Christ has not thoroughly captured our minds.

A change of mind makes a radical change in conduct. When Saul of Tarsus changed his mind he ceased persecuting the Christians and became their champion. This great thinker was mistaken in his opposition to the way of Christ. Saul's mind had to accept Christ as the truth of God to make him chief among the builders of the early Church. We Christians cannot accept every idea set forth as Christian. We must weigh it in the scales of thought before we make it our own. We have to compare it with the best religious experiences of men of the past. Does it wipe out the old values which are essential? If it does, we cannot accept it. Jesus said, "I am the way of truth." Does the idea clamoring for our acceptance agree with Jesus' life and teachings? An answer to this question will help us judge the worth of the idea.

b Proclaiming the Truth. It is a tragic fact that there are more persons who claim to proclaim and preach the truth than who experiment with it, live it out in all of their relationships of life. Robert Burns, the poet, could picture an ideal family worship scene but he could not escape the lure of liquor.

We need Christian testimony and Christian preaching today. But the only testimony which has weight with thinking people is testimony which is the product of careful thought and experience. We have to know Christian truth or any truth pertaining to life before we are free to proclaim it. Our motive for proclaiming the truth should be a desire to help God transform lives.

c Experimenting with Truth. The highest treatment we can give truth is to test it in the laboratory of life. Chemistry advances the truth that lime neutralizes acid. Experimenting agriculturalists find our soil which is too sour to produce good crops. They experiment with truth and find that lime does sweeten sour soil.

What we need among men is more experimentation with the truth of Jesus Christ. For example, a belief in the Ten Commandments and a proclamation of their truth are not sufficient. Their truth must be expressed in life. We proclaim the "second mile" and the "other cheek" but the difficulty comes in living out their implications to try to solve our modern social problems. Christianity needs more champions who will prove its truths in actual living.

2. The Way of Goodness

a The Way of Choice. What things appeal to us? Do we choose them merely because they appeal to our passing fancies? How much easier it would be to live without the necessity of choosing. We study the life of a little swallow and wonder at the way it returns to its same haunts year after year, migrating with the changing seasons. We call that uncanny power directing the swallow "instinct." But none of us would care to be a swallow—a creature of instinct. We rejoice in our freedom to choose. But with this freedom goes the responsibility of choosing the good. Jesus was constantly confronted with the appeal of evil. His communion with God helped Him consistently to choose the best way. Christ's way must be ours.

b The Way of Consistency. Would Jesus be to us the Way of life if He had occasionally taken an excursion into evil? If He had succumbed to the temptation that the evil way is the way of glory and applause could He have gone to the cross as He did—triumphantly?

Jesus had great power to draw men to Him, to challenge them, to make them feel their insufficiency and His sufficiency. If He had used His power to exploit men rather than to help them He would not be for us the Way and the Good life.

If the Christian way is good in one instance it must be good consistently. The man who practices the Golden Rule in business and then fails to practice it in the home is not representative of the Way of Jesus Christ.

c The Way of Power. Which is stronger—goodness or force? During the World War we

heard the slogan, "The war to end war." Impossible! The potent force of Christian good-will *alone* can do away with the hatred and greed which breeds war. Goodness may be crucified on a cross, but death cannot kill its irresistible power.

An early missionary bishop sat in a chair and blessed the slave-trade. The first slave ship to transport negro slaves carried the name "Jesus." Opposed to this sanction of evil in the name of Christianity was Livingstone. He reached the heart of Africa and he left his heart in Africa to strike a blow at slavery. Which way has been more powerful—the lash of the slave traders or the goodness of David Livingstone?

3. The Way of Beauty

a Expression of the Inner Self. The beauty of a cherry tree comes from inside of itself, from its own inner nature. So it is with our lives. We can make them showy, but real beauty of character comes from a heart that is right. Jesus' outer life was but an expression of His inner spiritual life. His way of beauty should be our way—to keep the heart with all diligence, for out of it are the issues of life.

b The Way of Wholeness and Wholesomeness. Do we consider the true meaning of wholesomeness as an ideal—"thoroughly whole; good"? Wholesouledness gives wholesomeness of personality. Wholesome persons are beautiful. It is Jesus' wholesomeness that makes Him stand out as the "Lily of the valley," "the bright and morning Star," "the One altogether lovely." True Christianity gets down to the very heart of life to make it wholesome.

c The Way of Symmetry. True beauty comes from correct proportions—balance. We sometimes meet advocates of the "balanced life"—life which does not unduly develop certain phases to the exclusion of others. We admire the symmetry of Jesus' life. He maintained proper balance between worship and social service. His way of symmetry and balance should be our way.

Conclusion

We say much today about a quest for truth. Jesus Christ is Truth. We desire power and we find greatest power in Christ's way of goodness. We are admirers of beauty. Seek as we may for beauty, we can find no greater beauty than the soul beauty of the Master.

For Discussion

1. What are some of the causes for inconsistencies in the lives of professing Christians?
2. With so many different ideas, how can we know the truth?
3. Merely to say that Jesus is the Way is not sufficient. How shall each of us realize Him as the Way?
4. Would you say that the "beauty of holiness" is an accurate term? Why?
5. To what extent may we use physical force and still be truly Christ-like?

All common things, each day's events,
That with the hour begin and end,
Our pleasures and our discontents
Are rounds by which we may ascend.

—*Longfellow.*

Topic for March 20

Jesus, the Good Shepherd

Earl E. Allen

Scripture: Matt. 9:35, 36; John 10:1-16.

Introduction

As He went from village to village ministering to needy folk, Jesus saw multitudes living as if in the dark, without leaders. "And he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd." (Matt. 9:36.) At another time he said, "I am the good shepherd; the good shepherd giveth his life for his sheep." (John 10:11; John 10:14.)

Multitudes of people today are like sheep in need of a shepherd. Jesus Christ is the Good Shepherd who can lead them out of their bewilderment into lives which are organized and adjusted to God and to life. Whosoever will may follow the Good Shepherd.

1. We Need a Shepherd

a Because we are Bewildered. A few years ago a flock of sheep in southern Wisconsin were bewildered by a blinding snowstorm. They drifted out on a railroad track in front of an express train and many of them were killed. There are many persons today who go down in the swirling storm of circumstances because they are sheep without a shepherd.

We are bewildered by the speed which we try to maintain. We are dazed because of a changed society. Neighborhood ties and restraints upon which we once depended for moral help are passing out, and many of us are adrift.

Today we are bewildered as we sit down to tune in on a radio program by the variety of programs and ever-present static which come to us out of the air. We are "at sea" as we face the motley array of magazines at our newstands. We are confused by the programs of theaters, colleges, and even churches. Ideals which we once held necessary are being torn down—cried down in the headlines of our newspapers and through loud speakers. We go to our colleges for an education, and they laugh at our religion—usually without trying to give us anything better. The head of one department advocates one theory and the head of another an entirely different theory. We stand bewildered between an east wind and a west wind blowing at the same time.

We are dazed by politics and acts of "statesmen." The Japanese cabinet resigned because the State Department and the War Department advocated opposite policies in regard to Manchuria. Our own Congress rocks between militant Republicans and Democrats. We who stand by hope that they will see beyond their own parties enough to take care of the welfare of the nation.

We people of the world stand like sheep bewildered at a fork in the trail. We need a shepherd to whose leadership we are wholeheartedly committed.

b Because we are Down. The Weymouth New Testament translates Matt. 9:36 to read: "and when He saw the crowds, He was touched with pity for them, because they were distressed and *prostrate.*" Many of these folk had fished night after night and had caught nothing. It took Jesus to challenge them to cease their despondent fishing

on the shoals and launch out into the deep for the greatest draught of fishes in their experience.

We are down today in the same ways in which we are bewildered. During the boom days of the Great War some thought that war was good because it stimulated business. For about ten years some of us believed this fraud and now we know that we cannot ruthlessly scrap billions of capital and millions of men and still be prosperous. Such reasoning for war is like the reasoning that affirms that we would be more prosperous if we once more made the sale and consumption of intoxicating liquors lawful, thus giving employment to unemployed and revenue to a deficient treasury. But such reasons fail to go to the root of matter—to face the fact that the artificial stimulation of war or of liquor can ever make the world prosperous—because these evils are basically wrong and a wrong will never produce a right. Because of such selfish thinking we are down economically, socially, and religiously.

c Because we are Beset by Hirelings. One great trouble with our nation and our world today is the fact that we are besieged by hirelings. We read of the fabulous salaries which movie stars receive. What do the majority of these stars care for the morals of our boys and girls and of our adults? As long as they are clever and can get by with cheap acting and cheap conduct off the stage they will continue to draw their hundreds of thousands of dollars.

Too many of our politicians are hirelings. They extract our votes and then go to our legislatures and to Congress and yield to the offers of "invested" interests.

We seek amusement but too many of them cater to the animal part of us. The hirelings who run such places care only for our money. Because we are beset by hirelings who would leave us when wolves—dangers—come, we need a Shepherd who will lead us, for He is interested in us and our welfare.

2. Jesus Christ is the Good Shepherd

a He is Interested in Us. Jesus was not especially interested in the precious ointment which the repentant woman used to anoint His feet: He was interested in the woman herself. Jesus was more interested in Martha of Bethany than in the meal which she was preparing. Jesus called Matthew, the despised publican, because He saw greater possibilities in this tax-gatherer. It was not the possessions of the rich young ruler which Jesus wanted, but the man himself. He saw that this rich man put his wealth between God and himself, and so He asked him to give his wealth to the poor.

Jesus Christ is the Spirit in our Good Shepherd to lead us today in our great need. He is no hireling, for He is interested in us because He wants to help us to organize our lives so that they will be more abundant spiritually.

b He alone can Lead us Out. The world has long tried to get along by methods other than Christian. It has tried physical force—the way to which many leaders of nations are still committed. But force only forces the physical man; it does not change his spirit. It is a jungle theory that might makes right. It is the teaching and example of Jesus that right makes might. Might has failed and is failing. Only Christ and right can lead us out of the failure we are in.

The world has put things—money, luxuries, trinkets—above God and above the spiritual and the physical welfare of men. But this emphasis upon things, this money motive in business and the self-centered blindness of our industrial and social life, has given us nothing more than depression and remorse.

Even the answer of the ascetics who try to get away from the world's greed cannot lead us out. Sadhu Sundar Singh, in his book, *With and Without Christ,* gives the story of a religious Hindu who had a withered hand. Singh asked the cripple how he had become crippled. The ascetic replied that he had done many wrongs with that hand and so to atone for them he had held his arm high above his head until it withered. Commenting upon this misuse of the powers which God has given us for His glory, Singh writes, "We can neither live without water nor live in the water. We must drink, but not sink."

George Bernard Shaw summarizes our conviction by writing, "There is no way out but Jesus' way."

3. Whosoever Will May Follow the Good Shepherd

a The Choice is Ours. In the maze of our modern life we are compelled to choose for ourselves—among radio programs, and literature.

The same necessity of choice arises in regard to accepting or rejecting Christ as our Good Shepherd. We are free to choose the hirelings who look for our money and care not whether they wreck our souls. We are free to sow to the wind and to reap the whirlwind, but we are also free to follow Christ the Good Shepherd. (Matt. 16:24.)

b The Consequences are Ours. We are free to choose, but we are not free from the consequences of our choice. We may choose to eat fat meat when the doctor warns us against it, but we cannot escape the consequences of our choice. We may reject Christ as our Shepherd, but we cannot escape the consequences of our choice.

Conclusion

God has given us a leader who can and will lead us out of our present religious and social bewilderment. That leader is Christ. He alone offers us a way out of our difficulties. He is opposed to the hirelings who seek what we have and spoil what we are. The Good Shepherd seeks to make us true children of the Father. Upon us rests the power of choosing to follow Him.

For Further Discussion

1. Do you think that Christ's way would lead us out of our industrial depression? What would His way mean?
2. Can we reconcile "Blessed are the meek, for they shall inherit the earth" with wars of conquest?
3. Should we take Jesus' leadership literally as it bears upon war, race relationships, and industrial problems?
4. Can we face toward Christ to follow Him without at the same time facing the life of our world with the implications of our loyalty to Him? Why or why not?
5. What does it mean for you to accept Christ as the Good Shepherd?

The soul, like the body
Lives by what it feeds on.
—*J. G. Holland*

Topic for March 27
Jesus, the Life (Easter)

EARL E. ALLEN

Scripture: John 11:1-14; Luke 24; 1 Cor. 15.

Introduction

ALL winter long we are like children the night before Christmas, in our eagerness to enjoy the gifts of spring. Our very blood seems to flow faster with the awakening world. It is the knowledge of nature's resurrection which keeps us from despair in the dreary death-like days of winter. Experience has taught us that that winter death in nature is really not death at all but only a link in the changing chain of life.

We are actively interested in life. We probe away at its mysteries as we study biology, botany, zoology, and anatomy. We enter imaginatively into the experiences of life in history, biography, and fiction. Those magazines in our racks are popular which most vividly record life experiences and set forth life's interests. We are fascinated by life; we seek to know life: we cherish life. The universe about us comes to fruit in life.

God came to fruit in life most representatively in Jesus Christ. Even though we have thought before of the meaning of Easter and the meaning of Jesus, we stand amazed before the vibrant living Truth of God who was flesh of our flesh and yet who said, "I am the resurrection . . . whosoever believeth in me shall never die" (John 11:25, 26). Jesus comes before us as truest, most meaningful life—the Life.

1. The Life of Mystery

a Had its Source in God. Many of us have experienced bewildering grief in the presence of death. Death has driven life away and a black shroud of mystery baffles us. Jesus turned the bewildered, baffled and grief-stricken Mary and Martha away from their brother Lazarus dead to the brother restored to the mysterious vigor of life. Is not this life even a more challenging mystery than death itself?

The rare faith of an ancient Hebrew moved him to write that God created man in His own image out of the dust of the earth. Ever since, men have been conjecturing how God created man, but they have never risen higher than the basic faith which saw man's origin in the loving mind of a personal Creator—God.

Nicodemus was aware of God. Jesus taught the seeking Pharisee that a truly spiritual life has its source in the Spirit of God.

With Nicodemus we marvel at Jesus' life. It stands before us in our thinking like a mighty Niagara of spiritual power. The plunging waters of Niagara suggest resources of rainfall, of melting snows, of draining miles of land, which furnish such a ceaseless supply. Likewise, Jesus' Niagara life reaches back into the life of God for its origin.

b It was and is Expressed in Our World. A person's deeds and words are the expression of his life. One may express his life in a number of pursuits or he may limit his life to a very few interests upon which he concentrates. Some persons can do several things fairly well. For example, Dr. Albert Schweitzer is a medical missionary to Africa, an accomplished musician, a recognized writer on theological subjects, as well as a doctor of medicine.

Jesus expressed His short life as a prophet, as an interpreter of religion, most of all as the voice of God disclosing to those of His day and the ages since the true way of religion. Jesus concentrated upon the truths of the spiritual life so well that the world has been transformed and is being transformed by the truth which He revealed. This life of Jesus—the life of mystery—had its source in God and found expression—is even now finding expression—in our world of human relationships.

2. The Resourceful Life

a Had Poise for Emergencies. One knows a person's resources when he sees how he acts in emergencies. It requires spiritual poise and self-control to keep calm and even-tempered in the midst of crises. True religion gives poise because it is founded upon faith in the love of God; because it banishes guilt from life and because it fears not the outcome in an intimate relationship with God. Not that God sanctions men's selfish whims but that men do the will of God in spite of the cost. Elijah rebuked the king in the name of God and incurred the wrath of the royal court. Amos rebuked the influential men of the city because he had the steadfast conviction that he was God's representative. Martin Luther faced the wrath of a large Church because he was convinced of the truth of his religious position.

Jesus, the country youth of twelve, stood unabashed among the learned rabbis of the temple: He flayed the whited sepulchres of hypocrisy of his day: He drove the defilers of the temple from their ill-gotten gain: He took the spitting curses of the soldiers and the mob: He bore the piercing thorns: He staggered beneath the cross and suffered the incomparable ignominy of crucifixion with poise that was God-given. Resourceful life in the strength which God alone can give is the only adequate explanation which we can give for this poise in the crises which Jesus faced.

b Had Power in Self-Sacrifice. It is safe to say that all of the worthwhile achievements of history have come as the result of a self-sacrifice. A question which every growing person has to answer early for himself is what attitude he should have toward himself. Should he cherish himself selfishly, or should he give it in loving service to the needy, many of whom will not show that they appreciate it?

Jesus Christ has power over men today because of His self-sacrificing spirit. Jesus could command the loyalty of hardy fishermen of Galilee because He faced storms of life before which they quailed even in their fishermen's experience. Jesus could instil in Saul of Tarsus an allegiance which carried him through shipwreck and imprisonment for the joy of witnessing for Christ.

At how much a lower level would we be today if Jesus had falteringly said, "I don't have time to pray. I should take back what I said against the money-grabbing priests of the temple. I have too many social functions in Galilee to attend to show men the life of God." The world of human affairs is languishing all about us because we and others like us—professing Christians—are weakly ashamed of our religion: we fail to place ourselves at the disposal of God. Like Jesus' life our lives may be resourceful through prayer and self-sacrifice.

3. Life of Eternal Significance

a The Resurrection of Hope. At Jesus' trial His immediate disciples were scattered to hide in their fear of death. His crucifixion was to them the dregs in the cup of woeful despair. Their hopes of the kingdom which they expected Jesus to found were shattered into a thousand sighs of hopelessness. Jesus' life had been revolutionary as far as their lives were concerned. But the timelessness of Jesus' program, the deathlessness of His leadership, the eternal significance of His life, had not dawned upon the disciples.

During the Jewish sabbath after Jesus' crucifixion His disciples sought to hide from the possible wrath of their enemies. History gives us no more marvelous transformation of a group of men than that which came to these disciples after the first day of the week. One might spend a lifetime denying the possibility of the resurrection of Jesus and yet he could not escape the fact of that resurrection. The tomb was empty! Then came the news that several had seen the resurrected Lord. Then came Jesus—the risen, glorified Jesus, into their midst and the disciples were electrified with a hope that shook the foundations of the world of men in its expression. Their leader was not dead; He was risen—alive to lead His followers in ceaseless conquest of the stupid world of sin.

Paul proclaimed the fact of Jesus' resurrection as the very foundation of the Christian hope. For Christians today, Jesus' resurrection is the hope of life eternal.

b Joined to the Eternally Real. Jesus' life and death and resurrection link us in a new way to the God of eternal reality back of the universe. Without God men are little pygmies walking on a whirling speck of dust in a boundless universe. With God, whom Jesus was, men are sons of God, heirs of God, heirs of the measureless spiritual values, which are the eternally real values of the universe. Without the verification of immortality which we have in the fact of Jesus' resurrection, human life is but a vale of tears between two endless ranges of eternity. Without the hope that in so far as men are linked up with God—the Eternal One—they will inherit life which is preserved for them in our Father's House.

It is wonderful to record and reproduce sound as we do today on phonograph records. Scientists tell us that so sensitive is the matter around us that even the walls of our houses could repeat the words which they impinged upon them through the years if we but had instruments to detect them. If an aeroplane crashes to the ground it shakes the entire earth to an imperceptible degree. So do good personalities record good deeds and good words—values wrought on the flaming forge of consecrated Christian life. The heaven which is eager to conserve the values which we produce trembles when we crash our lives on the rocks of dissipation.

Conclusion

Jesus Christ—the Resurrection and the Life—resurrects us from our sleep of spiritual death. A resurrection of hope is ours now through Christ who joins us to God—the creator and preserver of souls, and a resurrection in reality awaits us at His coming.

For Further Discussion

1. What bearing do you think a belief in the resurrection of Jesus has on our Christian living?

2. How does Paul's discussion in 1 Corinthians 15 apply to modern Christianity?

3. How may we account for the differences in the resurrection accounts of Matthew, Mark and Luke?

4. At Christmas time the Christian emphasis is upon giving. What do you think should be the emphasis at Easter?

Topic for April 3

The Schoolmaster to Christ

H. J. Ockenga

Scripture: Gal. 3:19-24; 2 Chron. 34:14-21.

THERE came a time in the history of the covenant people of God when the law was completely lost. It had passed into oblivion. Hezekiah, the good and righteous king, who ruled Israel in the days of Isaiah the prophet, possessed the law. But now we are studying the times of another king some years later, whose name is Josiah, and who was on the throne when the great prophet of judgment, Jeremiah, began his labors.

This young king came to the throne when he was but eight years of age, but he had been trained by the priests, and he began to walk in the ways of the Lord, and to seek after the God of David, his father. Intervening between his reign and the reign of Hezekiah, was a fifty-five year reign of Manasseh, and also the reign of Ammon, both wicked kings who did worse than the heathen. The idols and groves unto the heathen deities were builded again in Jerusalem, and the people had strayed away into intense sin. In the sovereignty of one generaiton, the law passed into oblivion. The ethical life of a nation was ruined, and its people descended into the level of the heathen nations round about them. The book of the law was completely lost during this time. Probably Manasseh had destroyed all extant copies.

Josiah came to the throne in 639 B.C. When he was sixteen years of age he set his heart to seek God. When he was twenty, he purged Judah and Jerusalem from anti-monotheistic practices, and at twenty-six, he commanded the temple of God to be repaired. Immediately, the priests and the workmen set about to restoring the worship of Jehovah and the rejuvenation of his temple. Rubbish, dust, cobwebs, and junk were removed. Money was brought in, and carpenters and workmen soon began restoring the broken places. The chief priest, Hilkiah, made a notable discovery in one of the rubbish heaps of an old book, stained and yet intact. He called Shaphan, the scribe, and together they perused its contents. Considering that it was the lost book of Moses about which they had heard, Shaphan brought it to the king and read it in his presence. No doubt the passage that he read was the twenty-eighth chapter of Deuteronomy, which states the promises and the warnings of God to his people concerning their keeping or breaking his covenant. Josiah, hearing this, rent his clothes, repented for his nation, and led the people back to God.

Likewise today, through the influence of ungodly men, the law has been covered over with rubbish. The dust of neglect and criticism and humanitarian standards have so covered it that we are hardly aware that it still exists. On every hand we hear the cry given to the minister to preach about love,

and to reveal the fatherly aspects of God; the great need of this hour is not an emphasis on love, but it is an emphasis upon law which, once having been broken, will also break the individual.

1. The Condition During the Ignorance of the Law

During the time that the law had been forgotten, sin and lawlessness were rampant. It says that the children of Israel did evil like unto the abomination of the heathen. This is a serious charge. Paul tells us what the heathen practices were, and the student of the history of religion is quite aware that Paul is right when he says that because of their seven-fold degeneration in turning from the truth, God gave them up—first to uncleanness through lust, then to vile affections which were contrary to nature, and finally to a reprobate mind which took pleasure in every manner of sin which would incur the judgment of God.

Some people think that the heathen, being untrammeled by civilized ideas, are ready to accept the Gospel. This was what John Wesley thought of the American Indians. He considered that they would offer the ideal field for missionary endeavor. But when he finished a year's work among them he concluded that they were utterly depraved, regular devils, who had no desire for the Truth. And Albert Schweitzer, after working in equatorial Africa, pouring out his life in self-sacrifice and service in physical ministration to the savages, found that it was almost impossible to teach them honesty, hygiene, or any Christian virtue.

It was to this condition that Israel was fast approaching. The reason that the Israelites exchanged places with the heathen in their practices was because they had no standard of life. The law had been taken away from them, and each man became a law unto himself. He did just what he felt like doing, and when this is coupled with the depravity of the human heart, the result is not hard to conceive.

When the law was lost, man became the center of authority instead of God. This is always a dangerous thing, for as soon as the authority of God is exchanged for the authority of man in backing up the moral law, it has no stability, and soon each man is his own law. This is the old philosophic heathen doctrine of "Man the measure of all things," starting with Protagoras, and running through Plato and Socrates, through Kant's autonomy of man, and the modern theories of Ralph Sockman and Walter Lippman in their theory of morals. The essence of it is this: the mind is of man greater than revelation. There is nothing that is absolute or changeless. Life, morals, and law have their seat, not in God, but in the desire and rationality of man. What is right for one may not be right for another. The conscience steps into a moral haze, and the will wanders in a fog bank. The only exit for the soul is to do what one thinks is right. Hence, we have all the arguments about what sin is, what truth is, and how we are to know who is right and who is wrong. This condition of the ignorance of the law is disastrous to the spiritual life of man. There is nothing to condemn him for his sin, and he has no one to whom to turn for his inspiration.

2. The Purpose of Hearing the Law

God gave the law that man might know sin. It was first given in the garden, and then given in more detail at Sinai, and then finally interpreted by Christ in the Sermon on the Mount. Read Rom. 7:7-10. Sin was in the nature of Paul, but he did not know how sinful it was until he knew the law. Then he realized that even though the law says, "This do and live," he could not do, and hence must die. But that does not mean that the law is not holy and good, it is simply the schoolmaster of God to show up sin to be exceedingly sinful. When the law is a standard of judgment, every mouth is stopped, and all the world is guilty before God, and stands in the need of a Saviour.

Such it was to Josiah. When it was read in his presence, he was completely undone. He rent his clothes which was a symbol of his undoing, and he turned to repentance, prayer, and cleansing. He realized that he and his people had not fulfilled their portion of the covenant of works, and that judgment, cursing and death was their portion. The law, when read, revealed to this good young man great vistas of truth about things which he had not formerly regarded as sin. Even as the law showed him his need of sacrifice and cleansing, so it will show the individual today his failure and his need of Christ. It will be the schoolmaster to Christ.

The purpose of the hearing of the law is that we might understand the wrath of God. It is highly important that we realize that God's wrath is due to His justice, and that it is an integral part of His nature. The law is what it is because God is what He is, and inasmuch as we cannot conceive of a perfect God of law without justice, so where there is justice, there must be wrath to a broken law. When we see that we break the law of God's nature, we understand what His wrath is. It is that constant attitude of God which is opposed to sin on our part or to the violation of law. It is that wrath which condemnsa man.

3. The Results of the Knowledge of the Law

Like the astonished multitudes upon the mount of beatitudes, we realize when we hear the law in how many points we have offended. Like the publican who cried, "God be merciful to me a sinner," we realize that we cannot be righteous in ourselves. And as the man who cried to Jesus, "Lord, help my unbelief," we come helpless to the feet of Jesus imploring His aid. In this attitude we soon find that God has a remedy for our sins, that there is power in the blood, and that the Lamb of God takes away the sin of the world.

To Josiah, there came the words, "Because thine heart was tender . . . thine eyes shall not see all the evil that I shall bring on this place." The judgment of God was deferred. In contrast to this, under the same ministry of Jeremiah, Jehoichin received a like message of warning of God. But instead of humbling himself in confession like Josiah, his uncle, he took his pen kinfe, and as sentence after sentence was read from the scroll, he cut it out and cast it into the fire. These two are the attitudes of each person who hears the law today, either he will repent with a tender heart and with humility, or else he will cast aside God's law. The judgment that was deferred in the time of Josiah came in the days of Jehoichin. He was carried in bondage to Babylon. The judgment of God that is diverted from the believing soul today will fall upon that man who trusts in his own moral life.

The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A.,D.D.

What is the Modern Temper?

IT is with no feeling of scorn that we offer a critique (somewhat belated) on Joseph Wood Krutch's remarkable book, *The Modern Temper*. The author is not a scoffing skeptic; rather, a sad one. He realizes how much is lost in the way of comfort and satisfaction through the loss of faith in God, morality and religion. His central contention is, that modern science, by which he means physical science, has deleted all our "illusions," as he calls them, regarding the friendliness of the cosmos to human life and happiness. This so-called "disillusionment" makes the universe a very dismal place to live in, and must inevitably lead the author to exclaim with Solomonic pessimism, "Vanity of vanities; all is vanity."

We are not saying it in a satirical spirit when we assert that this book would better be entitled "The Modern *Distemper*." We are glad to know that the whole modern world is not afflicted with the disease here connoted. There are many people in the world who can sincerely strike the joy note. It is only the daunted and dismal philosophers who are suffering from the spirit of defeatism. Millions of Christian people, having had the experience of the love of God shed abroad in their hearts by the Holy Spirit, can still see that the universe in its major parts is friendly to human life and hope, and can declare, in the language of Holy Writ: "All things work together for good to them that love God, to them that are the called according to His purpose." These are brave souls, supported by faith and experience, who do not spend much or any of their time in bewailing the calamities of the natural world. They "endure hardness as good soldiers of Jesus Christ."

The gist of this book is that all life is futile. The natural world is more *against* us than *for* us. The boasted present-day advancement in scientific lore has only revealed to us that the natural cosmos will finally "get" us forever and ever. While the author's approach is different from that of the German pessimists of the last century, his conclusion is the same. Schopenhauer moaned, "This is the worst possible world." Van Hartmann's wail was just a little less lugubrious: "If this is not the worst world, it is at least worse than none." So Krutch's pessimism is simply the old pessimism revived, only that now it is based on the so-called findings of natural science.

Let us look at the book a little more in detail. In treating "The Genesis of a Mood," the author tries to show that our increased knowledge of science—that is, physical science—is responsible for the "modern temper," which is the temper of defeatism, of the cowed spirit, and is characterized by the loss of faith in all real values. He writes feelingly of "the spiritual iconoclasm of science" (p. 15). Expatiating on the fact that it is the function of religion and philosophy to "conceive of a humane force above and beyond" the universe, he adds: . . . "science finds no justification for such a process, and is content to show how illusions were born." Again, by this time he thinks we should be free "from any teleological delusion." Here are some remarkable sentences that set forth the terrific conclusion of the "scientist" who pursues his quest relentlessly to the end:

> Formerly he (the scientist) believed even in his darkest moments, that the universe was rational, if he could only grasp its rationality; but gradually he comes to suspect that rationality is an attribute of himself alone, and that there is no reason to suppose that his own life has any more meaning than the life of the humblest insect that crawls from one annihilation to another. Nature, in her blind thirst for life, has filled every possible cranny of the rotting earth with some sort of fantastic creature, and among them man is but one—perhaps the most miserable of all, because he is the only one in whom the instinct of life falters long enough to ask the question, "Why?" (p.9).

The chapter entitled "The Paradox of Humanism" is a strange one. The author does not use the term "Humanism" in the

sense of the Renaissance, or of Comte, or of Harry Elmer Barnes, but in the sense that man has evolved from the simian status to the human status. But this progress has only heightened man's misery. The author seems to imply that it would have been better if man had remained in the animal state, for then mere life, without any heart-wrenching questions, would have been sufficient for him. Moreover, primitive human life is better than civilized life, for in civilized life men study science, and thus their eyes are open to the maladjustment of human desire to the unfriendly universe. Advanced human beings "discover that, even for them as individuals, life has no purpose which their intellects can accept," and then "they perish of a *taedium vitae,* and leave the world to simpler people who have still some distance to go before they reach the end of the tether which attaches them to nature."

And investigation in the scientific laboratory—what does it do for us poor folks? It simply increases our ennui and weariness. As regards "conclusions sociological, ethical and philosophical," it is "precisely here that our disillusion is the keenest"—that is to say, researches in the laboratory destroy all the values of ethics and religion. "The more we know of human nature, the less sure a foundation it seems to be upon which to build" (p. 63). The same is true "the more we know about the origins of the arts and faiths which have made the human race seem heroic." Even the "I" (that is, the self-conscious Ego) also meets its impasse; for "in the laboratory it dissolves into an unstable agglomeration of sensations and impulses which we cannot recognize as ourselves" (p. 65). The will also "is revealed as pure illusion" (same page). Of course, the time may come when the human family will again become "primitives," and lose their "scientific" knowledge, and then they may be tolerably happy and contented again.

In another chapter our author depicts "the life and death of a value," and, sad to say, that value is *love;* for "science" has shown that love is also a futile thing; a mere illusion, which is soon rendered stale and nauseating by satiety. Another chapter sends us into deep gloom by proclaiming the futility of Tragedy. Even the tragedies of Pericles and Shakespeare were built on a false glamour, which "modern science" has dispelled and converted into the dull gray of commonplace reality. In other places in his book Mr. Krutch endeavors to show that "science" has destroyed the "illusion" of moral distinctions, and has shown morality to be mere *mores.* Life, art and peace must also go by the board. Everything that makes life joyous and triumphant, and even tolerable, must be jettisoned from this derelict ship of "natural science." Think, too, of devoting the entire argument of a long chapter to the depressing title, "The Phantom of Certitude," in which all assurance of truth and value is rudely and ruthlessly undermined! The only certainty we can find in this somber book is the certainty that "science" has proved the universe to be inimical to all of man's joys and aspirations. Man is a misfit in the cosmos.

In his "conclusion" Mr. Krutch offers us one crumb of comfort. And what is that poor crumb? It is this: . . . "if we no longer believe in either our infinite capacities or our importance to the universe, we know at least that we have discovered the trick which has been played upon us, and that, whatever else we may be, we are no longer dupes." And here is the closing sentence of his drab and doleful volume:

> Ours is a lost cause, and there is no place for us in the natural universe, but we are not, for all that, sorry to be human. We should rather die as men than live as animals.

Just as if he were sorry, after all, for having painted so dark a picture! But what boots it for us to "die as men" if death ends all forevermore? Mr. Krutch's style is not the terse style which makes delightful and easy reading. He uses many long and involved sentences that cause a strain on the mind to sustain the thought until the long-waited-for periods are reached. His failure to use commas—or, better, semi-colons—in many constructions increases the difficulty of following his thought. Yet his meaning can be mostly deciphered, if one wills to do so.

But is our gloomy philosopher's central position the right one? Is it true that the scientific study of the universe leads us humans to the conclusion that nature is against us? We do not believe it. It is true, there are many natural calamities—earthquakes, volcanic eruptions, destructive storms and floods, bitter cold and depressing heat. And if these catastrophic phenomena bulk too largely in our eyes, we may be led into pessimism and dire gloom. However, let us think more fundamentally

It is evident that, if there were more factors and forces in nature against mankind than for them, the human family could not continue its existence: indeed, it would have been destroyed long ago. The fact, too, that most people have a good deal of joy in life proves that nature is, on the whole, conducted in a benevolent way and is friendly to her human denizens.

But the fundamental fallacy in Mr. Krutch's position is that he can discern no facts and truths except those that pertain to physical science. He is mistaken when he thinks that natural science has a monopoly on truth. There are psychical and spiritual facts which are just as patent as are the facts of physical nature and the physical senses. Modern psychology has by no means proved that there is no such an entity as the mind; for purely mental experiences are just as obvious as are sensory experiences. There are many psychical experiences that can in nowise be explained on a purely physical basis. Matter and mind cannot be merged into one essence, making a *tertium quid;* neither have the physiological factors put the mental factors out of commission. It is impossible to explain consciousness, reason, emotion and volition as mere epiphenomena of physical organism; for mere matter cannot function in a purely psychical manner. The fact that you can move your arm in many ways at the behest of your will can find no adequate explication on a materialistic basis.

Most of all, Mr. Krutch overlooks the outstanding fact and phenomenon of Christian experience, which enables the Christian believer to surmount the difficulties and trials of the present life with a joyful heart. He is able to rejoice, as Paul did, even in the midst of his tribulations.

If our author should reply that nature gets the better of us all at last by causing the death of every human being, we reply that nature does not and cannot destroy the soul; that the Christian has the assurance in his consciousness that death does not end all; that "it is not all of life to live nor all of death to die." And how does he know this? Through a spiritual experience. Christ taught this precious truth: "He that believeth on the Son of God hath eternal life." And that is a matter of experience with the Christian, being impinged upon the center of his consciousness just as clearly as is any experience that comes to him in the round-about way of the senses. If a person knows that eternal life has been bestowed upon him through faith in Jesus Christ, he knows, too, that eternal life can never have an end.

Natural science has not proved that all our precious psychical experiences are a delusion and a snare; it has not laid its fell hand of destruction on pure and undefiled religion. While we believe in the natural world, and recognize both its reality and its influence upon us, we hold, with Bergson, that our mental intuitions are just as real to us and come more intimately into the realm of our consciousness. On the whole, nature is good and friendly; the present life is good, and is divinely purposed, and eternal life will be vastly better. We think that such a belief is much nearer the truth and much more salutary for human well-being than is this sinister thing which is denominated "the modern temper," but which deserves rather to be called "the modern *distemper,*" and which is far from being a universal epidemic.—*L. S. K.*

Humans and Simians not Relatives

ANENT something that was said in this department some months ago, a friend of this magazine writes us as follows: "Is it possible that there may have been some more or less shadowy foundation for the Northern Buddhist teaching that, instead of man being a 'glorified ape,' the anthropoid ape is a degenerate man—the result of human sin?"

Our reply is, there is no scientific evidence that any man has ever degenerated into an ape. Indeed, we think that it would be biologically and physiologically impossible. Think, for example, of all the changes that would have to be made in a man's bones, tendons, muscles, nerves and organs, as well as in his mentality, in order to convert him into an ape. How could such radical changes ever take place? Men become degenerates, but they always remain human beings.

There are a few professional scientists who take the view that the simians are degraded human beings—that is, that here

evolution has reversed its process and become devolution; but this view has little vogue among scientists. Against the view is the fact that monkeys, apes, etc., are not degraded creatures; they live their natural lives, so that among them degradation is impossible. Besides, apes are not moral beings. They are neither moral nor immoral, but non-moral. But man's degradation is moral degradation.

Moreover, the so-called Buddhist view mentioned by our correspondent is, we think, connected with their doctrine of transmigration, which Buddhism did not reject, but carried over, with some modifications, from its antecedent, Hinduism. This doctrine is that, if people in the present life do certain things and fail to do others, they may in the next incarnation become monkeys or other kinds of creatures. In this case it is not at all a matter of natural evolution or devolution, but of metempsychosis.

Our correspondent adds something in his note that, we think, merits attention. He says that some thirty years ago the son of a missionary told him that, in the Uganda Protectorate, lewd women among some of the African tribes were turned over to the apes, and that offspring resulted from the union between these women and the simians. He adds later, however, that the hybrid offspring is not fertile.

We feel sure that, if this were true, it would have been broadcasted long ago by the proponents of evolution, for it would be big water on their wheel. In a private letter to the present writer, Prof. George McCready Price says: "All the accepted scientific 'facts' about the chromosomes are dead against the possibility of such hybrids." We think, too, that the genes and chromosome numbers of the human genus and the simian race are so different as to render fertilization impossible. Surely if such monstrosities as human and simian hybrids were anywhere in the world in existence, they would have been found by this time and the story trumpeted abroad over the whole world.

Yet Professor Price is correct in saying that "*a priori* reasoning on such a subject is quite worthless. Facts alone will tell." We think the telling fact in this instance is that no such hybrids are found anywhere. However Professor Price adds further:

> On the other hand, I would not be disturbed in the least if it should turn out to be true that humans and apes could cross with fertile offspring. This might seem to indicate community of descent; but it would be a thousand times more reasonable to argue that the anthropoid apes are degenerate (or hybridized) men, rather than that the human race are developed apes. . . . Prof. Klaatsch and Dr. Wood-Jones both argued that the apes are degenerate offshoots from the "main stem" which terminated in man.

However, we believe we have some direct evidence against this human-ape combination. We wrote to a missionary from Africa who is now in this country on a furlough and asked him what he had to say on the subject. The following is his reply copied verbatim:

> After having spent twenty years or more as a missionary traveling through the Uganda and many other parts of Africa among the various tribes studying the native laws and customs and religions of these various tribes, and after much research work, I have never discovered anything such as you mention in your letter, but to the contrary.

We have also read Dr. Alexander LeRoy's informing book, *The Religion of the Primitives*. Dr. LeRoy spent practically twenty-nine years in Africa visiting and studying many native tribes in many parts of that continent, and we find on his pages no intimation of the crossing of human beings and apes, and no discovery of any monstrosities produced by such iniquitous union. No such fact is even remotely hinted at in those illuminating books, *Mary Slessor of Calabar* and *In the Heart of Savagedom*.

Regarding the belief of some evolutionists that at some time in the remote past simians evolved into human beings, some years ago we asked a missionary right from the heart of Africa, working among the most primitive tribes, whether they had a belief or tradition that they were the descendants of any of the monkey races around them. His reply was very emphatic.

"No!" he said; "and they would be highly insulted if some one were to suggest such a thing to them!"—*L. S. K.*

A missionary in Alaska saw a Bible tied at the top of a stick three feet long, and placed near the sick bed of an old man. When asked the reason for this arrangement, the old man said: "I cannot read, but I know that the word of my Lord is there, and I look to heaven and say: 'Father, that is your Book. There is nobody to teach me to read. Very good; you help me.' Then my heart grows stronger, and the bad goes away."

Reviews of Recent Books

The Mirror of Egypt in the Old Testament. By Lieut.-Commander Victor L. Trumper, R.N. R., M.R.A.S. Marshall, Morgan & Scott, Ltd., 11 & 12 Paternoster Buildings, London, E.C. 4, England. 5s.

"Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding." Do this by getting and reading this informing book. For twenty years the author lived in Egypt, during which time he collected many facts which greatly illumine the Holy Scriptures. His membership in at least two learned societies connected with archaeological explorations, has given him excellent opportunity to gather a wealth of material that helps to confirm the Bible as a reliable historical book. Many passages of Holy Writ are explicated and verified by known conditions in ancient Egypt. Many cases might be specified. Instance Abraham's going down into Egypt on account of the famine in the land of Palestine. When he went to Egypt, he was rich in cattle, sheep, camels, etc.; when he returned from Egypt, he was rich in silver and gold, because archaeology and history prove that silver and gold were plentiful in Egypt, while agricultural wealth marked the land of Canaan. Why did Abraham, a cattleman and a shepherd, receive a cordial welcome in Egypt? Because the Hyksos—the Shepherd Kings—were then ruling that country. There were conditions in Egypt which gave Abraham cause to fear for his life on account of the beauty of Sarah, his wife, and for that reason he falsified regarding her. Likewise many incidents in the experiences of Joseph in Egypt talley precisely with what has been discovered by scientific investigation. The incident of Joseph and Potiphar's wife, of his imprisonment, and of his connection with the king's chief butler and baker, all fit into the Egyptian mould. Indeed, this book is most strengthening to faith in the historical verity of the Old Testament. It is greatly to be hoped that it will have a wide reading here in America where confirmation of Biblical faith is sorely needed in many quarters. In all conscience and sincerity we think that people who have become skeptical should read a fair and scholarly book like this one, and thus prove themselves willing to read both sides.

How to Succeed. By Clayton F. Yake. Mennonite Publishing House, Scottdale, Pa. 65c.

In secular education it is considered contrary to the canons to indulge in preachment or to point a moral lesson. It is not counted good pedagogy. The pupils must draw their own lessons from mere indirect teaching. But Mr. Yake is a Christian teacher and editor, and so in this book he proceeds at once to give wholesome advice to the young by telling them what to be and to do in order to achieve true success. Nor does he place success on a low materialistic plane, but accentuates moral and spiritual values. In a refreshing series of chapters he shows what should be the attitude of young people toward work, play, problems, persons, life and God, the last being most important of all.

Does Science Support Evolution? By E. Ralph Hooper, A.B., M.D. The Christian Outlook Co., 15 Conrad Ave., Toronto 4, Canada. Cloth, $1.00; paper, 50c.

It is largely assumed today that science supports the theory of evolution. The author's purpose in this book is to ascertain whether or not this assumption is warranted by facts. In this endeavor he pursues two courses: First, he goes to the scientists, men on both sides of the question, and shows from their own testimony on how slender a basis of facts the theory is built; second, he looks at the natural realm itself, and sees no clear evidence of spontaneous generation or species transformation. On the other hand, he finds clear evidence that matter, life and man must have come into existence initially by acts of divine creation. Dr. Hooper was himself led into skepticism, or at least near skepticism, by some of his university teachers. But by more thorough investigation, and especially through a sound Christian conversion, he was brought to a knowledge of the truth of the Bible. Then he went into deeper investigation in science, and became convinced that evolution is not only anti-Biblical, but also unscientific. He holds that it is merely an over-broad generalization from a meager body of facts. The chief value of the book consists in the mass of scientific data brought against evolution. Sometimes the author is a little drastic, but perhaps the circumstances warrant a strong

statement now and then. The book has been written chiefly to help college and university students out of their doubts, begotten largely through the evolutionary hypothesis. His own statement gives the purpose of the book:

> Having spent the greater part of my life either as a student or among students, I am in a position to appreciate the spiritual perils which surround them at the universities. My own experience and the shipwreck that I so narrowly escaped, constrain me to write frankly of my own deliverance, that my testimony may prove a help to those who may be entangled in the snares of Modernism.

Dr. Hooper is very much in earnest, and quotes from the works of many scientists in support of his contention that evolution is not scientifically established.

The Bible and the Modern Research. By A. Rendle Short, M.D., F.R.C.S. Marshall, Morgan & Scott, Ltd., 11 & 12 Paternoster Building, London, E.C.4, England. 6s.

If only we could get people to read the many solid works on Christian apologetics (we use this term here in the scientific sense) issued within the last few years, so many persons would not now be in the bondage of Modernism and doubt. Many writers today go on asserting the doctrines of the negative or dissecting Biblical criticism with smug dogmatism, just as if no scholar had ever shown on what a quaking foundation the whole critical structure has been built. Well, we hope that the self-styled intelligentsia will not ignore this fine book by Dr. Short. He is the joint-author with Rev. Mr. Colgrave of a notable book published some years ago, which was noticed several times in the *Bible Champion*. That book is entitled *The Historic Faith in the Light of Today*. Dr. Short is a medical doctor, but he is interested in religious questions, and shows that he has a knowledge of theology and has made detailed and extensive investigations. His scholarship certainly cannot be questioned. The book now under review is a powerful apologetic for true Biblical Christianity. In nearly every case he makes his argument very cogent, although in a few places we think he might carry his evidential processes a little further. In his first chapter he cites many leading authorities to indicate the present return of science to the doctrine of God. Thus he shows that the propagandists of atheism are not scientifically up-to-date. His chapters on "Genesis and Geology" and "The Problem of Man's Origin" are excellent, presenting many reasons why the Bible is right and the evolutionists are wrong. A signal chapter is the one on "Archaeology and the Bible." Many minutiae are dealt with which confirm the historical character of both the Old and New Testaments. Dr. Short also presents telling chapters on "The Problem of the Pentateuch," "The Evidence for the Resurrection," "The Birth at Bethlehem" (the Virgin Birth), "Can We Trust the Gospels?" "The Bible the Word of God," "Moral Difficulties" and "Modern Psychology." Surely here is a book of rich and varied contents. The reader has a treat before him.

Why I Know the Bible is the Word of God. By William Edward Biederwolf. Pentecostal Publishing Co., Louisville, Ky. $1.25.

This book was reviewed some time ago in this magazine, but the publishers have sent us a second editorial copy. We are glad to give it additional notice. It presents many solid and convincing arguments for believing the Bible to be God's Word, so that it is well adapted to help the doubter out of his dubiety and to buttress the faith of the believer. These are not just ordinary arguments; Dr. Biederwolf has a vein of originality. Many concrete instances of twice-born men are cited, giving the author's arguments concrete and tangible verification in human experience. We do not know a better presentation than the author's chapter on "The Bible's Power to Transform the Individual." Just sit down and order the book, and when you have read it, you will thank the reviewer for recommending it to you.

The Expositor's Minister's Annual: 1932. Compiled and edited by Joseph McCray Ramsey. Fleming M. Revell Co., New York, Chicago, London and Edinburgh. $2.50.

A helpful book for ministers: not as a substitute for study, but as a manual for stimulus and suggestion. Nor is there any reason why it should not be spiritually uplifting to laymen as well as to ministers. It contains 315 separate contributions, all of them written for this volume. There are 52 morning sermons, following the cycle of the Christian Year; 55 Church Year texts; 52 Sunday school lessons (the International Series for 1932); 52 junior sermons; 52 children's sermons; 52 evening sermons; 52 midweek topics. For each Sunday morning service a brief order is given which will enhance the spirit of worship. Here you will also find prayers, anthems, hymns and many seed thoughts. Many outstanding preachers

have contributed material to this annual, so that there is great variety of treatment of various themes. We cannot take time to read all the sermons and essays, but, for the most part, we think they are evangelical. Yet we regret to have to say that modernistic leanings may be detected in some of them. Take, for example, the evening sermon by Dr. Elwood Rowsey on pages 368 and 369. To our mind, it is better adapted to create doubt than to fortify faith in the Bible. Strangely enough, he again imposes on the Old Testament the hoary infidel objection that it teaches that "the earth is flat." And where does the Bible teach that "the earth is the center of the universe?" He closes his little sermon by leaving things away up in the air. In his sermons on pages 336 and 357 he also betrays some modernistic infiltrations. On page 346 he endorses Wiggam's statement that "man is a million years old." He is also fond of using the terms, "evolve" and "evolution." His method is all the more dangerous from the fact that he uses innuendo rather than frank and direct statement. In spite of these occasional faults, many of Dr. Rowsey's sermons inculcate vital Christian truth. It is hoped that the book as a whole will strengthen faith and afford spiritual uplift.

Beyond Gates of Gold. By Solomon S. Hilscher, D.D. Fleming H. Revell Co., 158 Fifth Ave., New York; also Chicago, London and Edinburgh. $1.50.

If a book should be appraised financially according to its intrinsic merit, this book would be worth many times its listed price; indeed, its worth cannot be measured in dollars and cents. Dr. Hilscher is loyal to the Bible and to Christ. He goes back to the Bible for every truth he teaches in his forceful and inspiring way. Every position he takes is based either on some direct teaching of the Word or on legitimate inferences from its suggestive statements. Among recent publications you will not find a more helpful and illuminating book on the future life. That is what the attractive title of the book means. The numerous quotations concerning immortality from the great master thinkers of the ages greatly enhance the value of the book. They are printed on the page preceding each chapter. Let us reproduce a few of them. Landon: "Belief in the future life is the appetite of reason." Richter: "If there were no future, the soul would not thirst for it." Cicero: "After death we shall for the first time truly live." Goethe: "That there are so many spiritual capacities in man which we cannot develop in this life, points to a better and more harmonious future."

But Dr. Hilscher depends chiefly on the Bible for what he teaches concerning the life that is to come. "When the gates swing open," there is a clear vision of the heavenly estate. Our Lord passed through those gates when He came down to the earth and became incarnate. When He returned to His pristine state of glory, the gates swung the other way, for they swing both ways. "The Glory that lies beyond" is the title of a most captivating chapter. In another chapter are pictured the ever-expanded powers of the redeemed in heaven. The saints in glory will be engaged in plenty of activities, so that the future life will never grow humdrum and wearisome. Our author tells us of some of those glorious activities. Here is something that a certain prominent Modernist ought to read and heed:

> Some have sneeringly said that it is very monotonous business to sit around forever playing a harp. Such a saying is the expression of stupid ignorance. There is no monotony in true worship, nor for the true worshiper, least of all in heaven. Heaven's activities are infinitely more varied than the activities of earth, and the chiefest of them all is worship; whic hcalls into liveliest action everything that is highest and best in mind and heart.

In dealing with the fellowships of the glorified saints, our author touches high-water mark. We like what he says of man's craving for fellowship:

> This impulse is not derived from an animal origin, but from a higher source. Man was made in God's image, and he inherited the social nature of his Father.

This social nature in man goes back to the divine Trinity, in whose threefold being there has been from eternity the personal fellowship of joy and love. So our author holds, adding:

> There is fellowship in the Godhead. God is social, and so by nature are we, His children. This is the fundamental reason for our passion for fellowship.

Do you want to know what language will be used by the redeemed in the land of glory? Then read chapter VI. The author admits here that he may be indulging in some "speculation;" yet we cannot help feeling that his inferences are legitimately drawn

from Biblical intimations and from psychological premises. This is one of the most attractive chapters in the book. The last two chapters, entitled respectively, "The Foregleams of the Glory" and "The Way that Leads to the Gates," are climacteric. It is truly refreshing, and a cause for real gratitude, that, in these materialistic days, God has raised up men like Dr. Hilscher, who by every token is a scholar and a thinker, to throw so widely ajar the gates that open into a glorious destiny of immortality for the children of men. If only the whole wide world could be led to enter the gradient highway that leads to that glorious destiny! Then none of us would ever need to sorrow as "those who have no hope." Dr. Hilscher has surely given us an original treatment of an old but eminently worth-while theme, and we thank him for it.

The Reformed Doctrine of Predestination. By Loraine Boettner. Wm. B. Eerdmans Publishing Co., 234 Pearl Street, N.W., Grand Rapids, Mich. $3.00.

If ever the Calvinistic system of doctrine was stoutly upheld in all its fullness—without *let-up* or *let-down*—it is so upheld in this elaborate volume of 431 large octavo pages. All of "the five points of Calvinism" are set forth with might and main. Those five points are: the total inability of man, unconditional election, limited atonement, efficacious grace (for the elect), the perseverance of the saints. An excellent feature of the treatise is the clarity of the author's style. Although he deals with some of the profoundest problems of human thought, yet he has the happy faculty of using such simply constructed sentences that his work is not hard reading for people who have had some theological training. Long, cumbersome and involved sentences are conspicuous for their absence in this work. Another merit of the treatise is, the definiteness of the author's position. You know on every page just what the author means; and, besides, you feel that he is thoroughly sincere and earnest in his beliefs, and means just what he says. There can be no doubt that he goes the whole way of Calvinism. You will find many statements like the following (pp.14,15), quoted approvingly from Calvin:

> Predestination we call the eternal decree of God, by which He has determined in Himself what He would have to become of every individual of mankind. For they are not all created with a similar destiny; but eternal life is foreordained for some and eternal death for others. Every man, therefore, being created for one or the other of these ends, we say he is predestinated either to life or to death.

The author quotes from Luther and Melanchthon to the same effect, although he admits that Melanchthon afterward wavered and leaned toward the Arminian doctrine. Here is another statement: (p.104):

> The doctrine of absolute predestination of course logically holds that some are foreordained to death as truly as others are foreordained to life. The very terms "elect" and "election" imply the terms "non-elect" and "reprobation." When some are chosen out, others are not chosen. The high privileges and glorious destiny of the former are not shared by the latter. This, too, is of God.

The author will not allow that faith or freedom have anything to do with determining a man's election to salvation: that is determined solely by the eternal divine decree. Even faith and repentance are the result of this eternal decree and predestination put historically in operation. However, it should be said in fairness to the author that, according to his view, God's decrees are not abitrary, but He has reasons for them which are not revealed to us. Here is a modification (p.13) from the Westminster Confession that should be known:

> God from all eternity did, by the most wise and holy counsel of His will, freely and unchangeably ordain whatever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.

Our author not only stalwartly upholds the five points of Calvinism, but painstakingly answers the objections that are usually brought against them. Note these objections: that it is fatalism; that it is inconsistent with the free agency and moral responsibility of man; that it makes God the author of sin; that it discourages all motives to exertion; that it represents God as a respecter of persons; that it is unfavorable to good morality; that it precludes a sincere offer of the gospel to the non-elect; that it contradicts the universalistic Scripture passages. While we purposely refrain from either endorsing or criticizing the Calvinistic system of doctrine here set forth, we admire the author for his able and earnest treatment. He is the Professor of Bible in Pikeville College, Pikeville, Ky.

The Lutheran Hour. By Walter A. Maier, Ph.D. Concordia Publishing House, 3558 South Jefferson Ave., St. Louis, Mo. $1.50.

Many of our readers will remember "the Lutheran hour," when Mr. Maier delivered

his impressive discourses over the radio. Do you recall how clearly and strongly his voice rang? It was not a feeble, hesitating voice; it sent forth "no uncertain sound" over the air. Well, those thrilling discourses, revised and somewhat expanded, have been gathered together and published in this volume, which is attractively printed and bound. In reading them, one is impressed with the author's power of statement. Some of the passages are indeed "winged words" of classic beauty, but others fall on the heart and conscience like sledge-hammer blows. Dr. Maier is the Professor of Old Testament in Concordia Lutheran Theological Seminary, St. Louis, Mo. He frankly confesses that he belongs to a church which holds that Christ is "not merely the greatest man, the most exalted hero, the most stupendous mind of which history knows, but that He is, beyond all possibility of doubt and hesitation, what St. Peter declares Him to be—'the Son of the living God.'" In all these sermons the author takes a firm, unmistakable position regarding Christ, the Bible, divine truth, the new birth, and all other fundamental doctrines. He has a trenchant sermon on "The Folly of Atheism." It was refreshing to hear his ringing words over the radio on this timely subject. Another timely discourse is the one on "Creation or Evolution." On this subject he upholds the Biblical doctrine, and gives good reasons for his stand on the Word of God. Many of his sermons are very practical as well as doctrinal—or, better, they are practical because they are so solidly doctrinal. Take such titles as these: "Light on Modern Marriage," "What Makes a Happy Home," "Youth's Perplexing Problem and God's Effective Solution." Yes, this theological professor knows how to be an effective preacher. That makes a fine combination.

The Trial of Denominationalism. By Rev. Nicholas J. Monsma. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. $1.25.

We cannot just now take time to give a review of this book which has just come to our desk. It is an important one, and has been written by a specialist. It is in part a justification of denominationalism as over against the doctrinal indifferentism of the liberals. It will receive further notice next month. Meanwhile it is here mentioned so that readers who are interested may get it. It is a treatise on a live topic.

Additional Literary Notes

You will be amply repaid for buying and reading Prof. M. H. Duncan's booklet, *The True and False in Christian Worship,* published by the Bible Institute Colportage Association, 834-845 North Wells Street, Chicago. 10 cents per copy; $1.00 per dozen. Ask also for a list of "The Evangel Booklets," published by the same firm. In these days the right kind of worship is a topic of much interest and importance.

The above-named publishers have also issued another booklet by Dr. Norman B. Harrison, whose name is already familiar to our readers. This booklet bears this happy and suggestive title, *His Bequest: The Believer's Riches in Trust.* Just read the first sentence: "What could be more thrilling than the announcement that we have been remembered in a legacy, leaving at our disposal riches beyond all our dreaming!" Does not such a statement whet your appetite? This certainly is a most refreshing piece of writing. It is wonderful to remember that all true believers are "heirs of God and joint-heirs with Jesus Christ." Art covers, 25 cents per copy; $1.00 for 5 copies; Corded Gift Edition, 40 cents per copy; 3 for $1.00.

A booklet of much interest conveying the title, *The Solitary Throne,* comes from the Methodist Publishing House, Madras, India. Another copy comes from W. A. Revis, Roorkee District, India. It is written by the Rev. Bishop Brenton Thoburn Bradley, of Bombay, India. The purpose is to set forth the beliefs of Mahatma Gandhi in the light of Christ's teaching, and to show whether Gandhi can properly be called a Christian. Of course, on some points his teaching is in accord with Christianity; for example: regarding the existence of God, the need and efficacy of prayer, the supremacy of love, the importance of humility, patience and unselfishness, the worth and validity of the spiritual realm.

But Gandhi has said many things that are out of harmony with the religion of Christ. Our author cites a number of these sayings. A few of them are here cited, so that our readers may judge for themselves:

> I cannot set Him (Christ) on a solitary throne, because I believe God has been incarnate again and again. . . . I believe in the Vedas, the Upanishads, the Puranas and all that goes by the name of Hindu Scriptures, and therefore in the avatars (divine incarnations) and re-birth (transmigration)

. . . There was a time when I was wavering between Hinduism and Christianity. When I recovered my balance of mind, I felt that to me salvation was possible only through the Hindu religion, and my faith in Hinduism grew deeper and more enlightened. . . . Certainly the great faiths held by the people of India are adequate for her people. . . . I am but a seeker after truth . . . but I admit that I have not yet found it. . . . I find a solace in the Bhagavad Gita and Upanishads that I miss even in the Sermon on the Mount.

Bishop Badley gives documentary authority for every quotation he makes from the Mahatma. Send to the publishers for this informing booklet.

Rev. Oswald J. Smith, pastor of the Toronto Gospel Tabernacle, has issued a stirring pamphlet which bears the title, *Pastors or Evangelists—Which?* In this pamphlet he tells us plainly what he thinks is wrong on the foreign mission field. To sum it up, he believes that foreign missionaries should be evangelists and should not attempt to be pastors of native churches. He cites Paul's missionary methods in justification of his view. The booklet is eminently worth reading. It rings true to the gospel of Jesus Christ. Published by the Christian Outlook Company, 15 Conrad Ave., Toronto, Canada. A photo shows Brother Smith's famous tabernacle. He is the author of a number of other books, booklets and tracts, all of which are of real value.

The same firm issues Mr. Smith's brochure, *From Death to Life,* which treats of the only way by which the true spiritual life may be engendered, and that is by means of the Holy Spirit through faith in Jesus Christ as the Redeemer of the world. In a previous issue of this magazine we have noticed this excellent pamphlet. 25 cents.

Mr. Smith has also written a booklet called *The Old, Old Story,* published by the Christian Outlook Company. 25 cents. Dr. John Paul, formerly President of Taylor University, Upland, Ind., has written the "Foreword" to the book, which we find in every way worthy of his commendation. Mr. Smith begins by saying that the question that settles destiny is this: "What shall I do then with Jesus, who is called Christ?" Mr. Smith is positively and outspokenly evangelical in his view of the Bible and of the person and work of Christ. *The Man in the Well,* which was noticed in this journal some months ago, is from the pen of Mr. Smith, and is a striking piece of allegory, teaching a most vital lesson. It is published by the above-named firm. Price, 25c.

Regarding another booklet issued by thi company (*Behold the Man,* by Rev. F. Lin cicome), Rev. Mr. Smith has these enthusi astic words to say:

When Evangelist Lincicome preached his grea sermon, "Behold the Man," in the Toronto Gospe Tabernacle, so large was the audience that hun dreds were compelled to stand and scores wer turned away. . . . Seldom have we sat under suc a fire of eloquence, or such a presentation of divin soul-stirring truth. Every statement was pregnan with meaning. . . . No one can read this graphi portrayal of the sufferings of Christ and remai unmoved.

We agree to this strong encomium. Pric of the printed sermon, 15 cents.

The October, 1931, issue of *Bibliothec Sacra* is rich in articles. While all of then are important, special attention is calle to the one entitled "Calvin on Inerrant In spiration," by Rev. Charles E. Edwards D.D. The author proves from documentar evidence that Calvin upheld the doctrine o the inerrant inspiration of the original auto graphs. We believe it would be well for ou readers to get the magazine and read all of it Pittsburgh, Pa.

Yet here is a statement from one of Dr W. G. T. Shedd's works which will be help ful to all who read it. It is a discussion o the errors of the copyists of Holy Scripture

The question is asked . . . Why did not God in spire the copyists as well as the original authors Why did he begin with absolute inerrancy and en with relative inerrancy? For the same reason tha generally, He begins with the supernatural and end with the natural. . . . Inspiration comes under th category of the miracle. It is as miraculous as rais ing from the dead. To expect, therefore, that Go would continue inspiration to copyists after havin given it to prophets and apostles, would be like ex pecting that, because in the first century He empow ered men to raise the dead, He would continue t do so in all centuries.

God, the Holy Spirit, inspires no error, great o small. This is a miracle. But these Scriptures can b copied into thousands of manuscripts. The latte process is not supernatural. . . . One or the othe view of the Scriptures must be adopted: eithe that they were originally inerrant and infallibl or that they were originally errant and fallibl The first view is that of the church in all ages; th last is that of the rationalists in all ages.

As has often been shown by evangelica scholars (Schaff, Westcott, Orr, Green, Bis sell, etc.), the errors of the copyists are o such a minor character that not a single fun damental doctrine or important historica event has been in the least affected by them We have today the Word of God in all it essential integrity.